

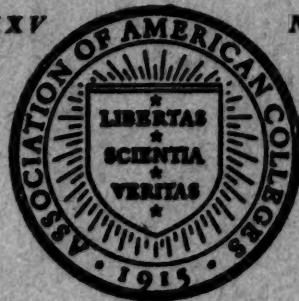
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ASSOCIATION OF AMERICAN COLLEGES BULLETIN

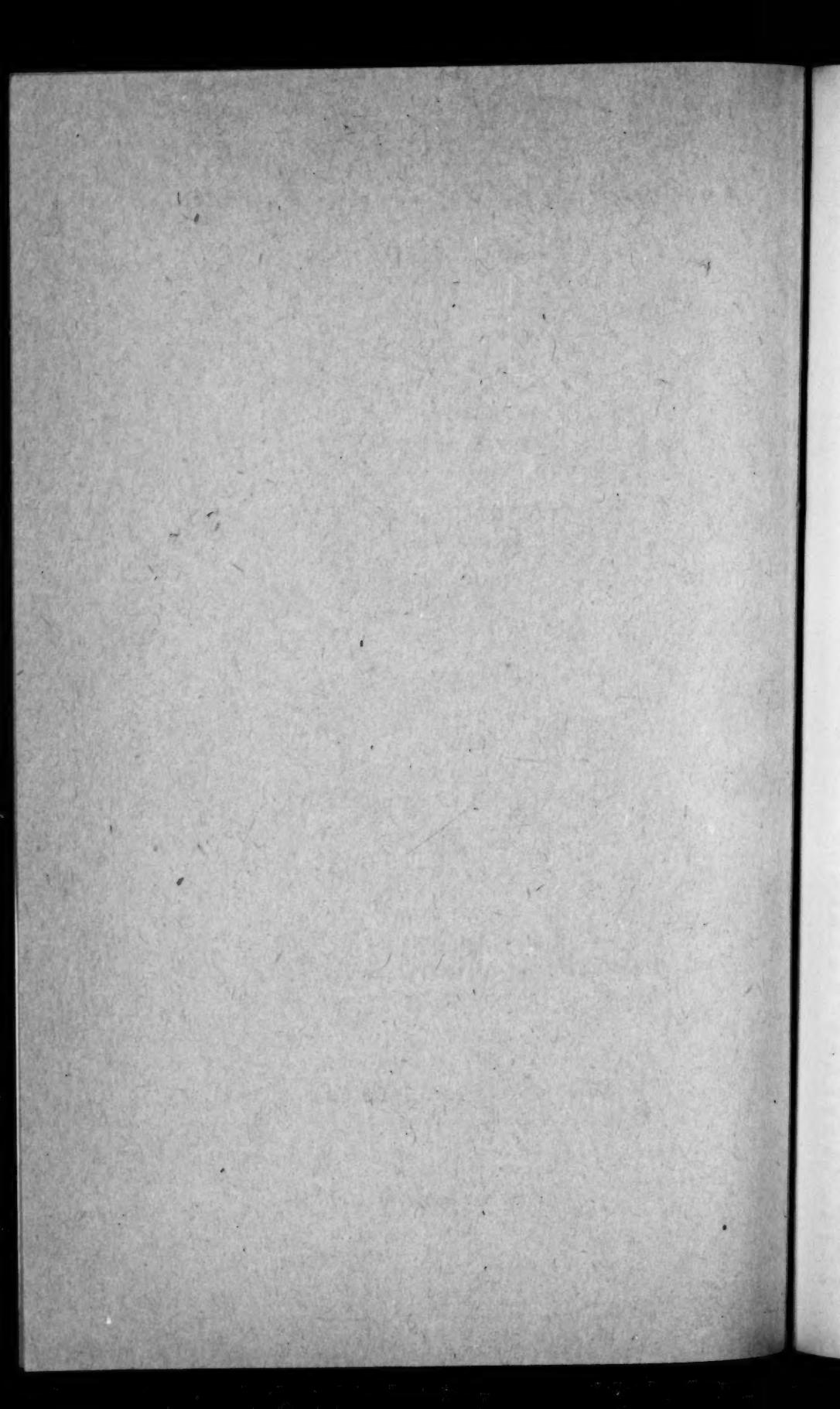
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NUMBER 2



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Teachers of Tomorrow
Religion and the Curriculum

MAY, 1949



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Bulletin

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The BULLETIN is published four times a year—in March, May, October and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the College world contribute to every issue.

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EDITORIAL NOTES

THE STORY OF GEORGIA TECH is charmingly told by that courtly gentleman, Marion L. Brittain, who retired in 1944 after twenty-two years of distinguished service as its fourth president. It was the good fortune of the editor to have made a Mediterranean Tour with this learned educator some twenty years ago during which we visited Egypt, the Holy Land, Syria, Turkey, Greece and Italy. While in Athens, Tech's president slipped away from the party in a taxi for the twenty-mile drive to Marathon where he persuaded a stonemason to obtain for him a slab of Pentelic marble which now reposes on the west side of Grant Field where the Tech track teams start and end their races. The gentility and humor of the author pervade the description of the lights and shadows in the history of Atlanta's famous Engineering School. With his usual persistence and patience, President Brittain led his Board and Faculty through tempestuous as well as pleasant days. He describes how the people of Georgia responded nobly to the disaster brought about by the interference in higher education by the late Governor Eugene Talmadge, who was promptly relegated to private life for this presumption when he again ran for the governorship. The "Story" is a delightful combination of the biography of a college and an autobiography of the author whose descriptions are redolent with magnolia blooms and roses of the fine life of the Empire State of the South. University of North Carolina Press, Chapel Hill, North Carolina.

THE FAMILY ON GRAMERCY PARK by Henry Noble MacCracken, president *emeritus* of Vassar College, is of the same character and high caliber as *Huckleberry Finn*. To one who worked with Doctor MacCracken at the Red Cross headquarters in World War I and who knew him fairly intimately during his college presidency it seems amazing that the calmness, reserve and dignity of his later years could have stemmed from such a hilarious boyhood. His moving descriptions of youthful escapades elicit many a hearty chuckle. You can readily visualize the tabby asleep on the wall springing into a

run with all four legs in action at once when "pinged" unexpectedly by Noble's slingshot. The word pictures of the terrific battles between gangs of boys in neighboring New York streets are most impressive to one whose contests of the same era were limited to plows, horses and other bucolic pursuits. The penetrating portrayal of the long-whiskered father, the distinguished chancellor of New York University, brings sympathetic appraisal. Enjoyable is the old gentleman's humor when he asked Noble if he were trying to nail himself to the floor when, on falling headlong from the top of the balustrade in an attempt to slide down when company was calling, he drove his "canine" tooth through his lip. In spite of being reared in a minister's home, Noble did not readily comprehend the word "sheaves" and glibly sang "Bringing in the Cheese" when helping as a twelve-year-old lad his dignified elder brother John operate a missionary Sunday School. John was for a number of years president of Lafayette College. May "prexie" MacCracken be inspired to write other chapters of his autobiography. Other extant *emeriti* presidents might cause themselves and others happiness if they would follow the MacCracken example. Charles Scribner's Sons, New York.

THE WESTERN COLLEGE ASSOCIATION, comprising 37 colleges and universities and 7 associated educational institutions, at its fall meeting voted to assume the responsibility for accrediting the four-year and upper-division liberal arts colleges and universities in the area which it serves, at present the states of California, Arizona and Nevada.

SAMUEL H. KRESS FOUNDATION in New York City announces the appointment to the newly-created position of executive director of President Herbert L. Spencer of Bucknell University. The Foundation was incorporated in 1929 "to promote the moral, physical and mental welfare and progress of the human race." In January of this year the Foundation announced a gift of eight million dollars to the projected New York University-Bellevue Medical Center. Doctor Spenceer will have as his particular responsibility the direction of the Foundation's educational projects as they relate to postgradu-

ate medical education, art education as it affects the cultural and spiritual development of the American people and college and university education with emphasis on organization and administration of privately endowed colleges.

THE AMERICAN POLITICAL SCIENCE ASSOCIATION

has issued a second edition of its biographical directory. This volume is edited by Franklin L. Burdette, Professor of Government and Polities, University of Maryland. It contains biographies of more than 3,000 political scientists, classifications of members by fields of interest, a geographical list of members, and extensive statistical and other data concerning the profession. Editorial work for the directory was financed by the National Foundation for Education, Indianapolis. Copies may be ordered from the Association through its office at Ohio State University, Columbus 10.

UNIVERSITY OF SAN ANDRES in La Paz, Bolivia, is offering a special summer session—July 4 to August 16, 1949—to North American students and teachers covering courses in Spanish, Latin American literature and history, Bolivian art, archaeology, folklore, economics and the social aspects of Bolivia. Applications for admission should be submitted before May 31, 1949 and all inquiries should be sent to the Institute of International Education, 2 West 45th Street, New York 19, N. Y.

DOCTORAL DISSERTATIONS ACCEPTED BY AMERICAN UNIVERSITIES

in its 15th annual edition has been compiled for the Association of Research Libraries by Arnold H. Trotier of the University of Illinois Library. The book contains 3,609 dissertations and a number of interesting lists and tables. H. W. Wilson Company, New York.

PI LAMBDA THETA, the National Association for Women in Education, is again announcing two awards of \$400 each for significant research studies on "Professional Problems of Women" either in education or in some other field. All inquiries should be addressed to Alice H. Hayden, Chairman, Committee on

Studies and Awards, Education Hall, University of Washington,
Seattle 5, Washington.

COLLEGE LIFE AND THE MORES, by Janet Agnes Kelley, is an analysis of the college campuses as a culture and as a society. The author begins with five premises and in the development of these premises seeks to show how mores arise, function, and, if necessary, can be changed in a college community. The purpose of this study is to define the mores, their content and scope, and, "in addition it aims to point out the importance of this rather intangible, yet dynamic phase of student life; to point out certain differences in student mores throughout American colleges and the factors which underlie these differences; to draw implications for educators and personnel workers as to ways in which the mores can be constructively used for the social control of student life; and to present plans and techniques for a better understanding of their functioning on the campus." The author describes the present-day impacts on the campus and points out the need for a reassessment and re-evaluation of the mores to meet current conditions. This text is an exploration in understanding of the college as a culture-matrix, its social structure marked by complex interrelations and cleavages, its formal and informal group organizations and its changing trends under current conditions, as an important factor in the solution of the many-sided problems of campus life. The selected chapter bibliographies and extensive appendix outlining plans and techniques supplement this important work. Bureau of Publications, Teachers College, Columbia University, New York.

TH E PHILOSOPHY OF ERNST CASSIRER, edited by Paul Arthur Schilpp, is Volume Six of the Library of Living Philosophers. Ernst Cassirer, as Professor Felix Kaufmann, one of the many eminent contributors to this volume, says, was "one of the most venerable figures in recent philosophy, one of the most encyclopaedic of modern minds." Cassirer was "a most skillful guide through a labyrinth of data." In this volume are twenty-three essays that are illuminating phases of Cassirer's thought, and raise questions about it from other

points of view. Cassirer died in 1945, before he had the opportunity of replying to the essays written—and to be written—for this book. Conviction of the vitality of his thought led the contributors and the editor, as far as was in their power, to attempt to carry through this study to completion. Biographical essays delineate this charming savant, serene exile, unfeigned cosmopolitan and philosopher of man of whom Professor Hendel of Yale says, "[Cassirer] gave profound thought to the whole plight of humanity in all the nations of the world. . . . His knowledge of vast periods of history brought multitudes of other instances that could weigh down the spirit with a heavy burden . . . yet his vision kept in view the dignity and continuity of man's long struggle forward to a life that befits humanity." The Library of Living Philosophers, Inc., Evanston, Illinois.

RELIGION AND EDUCATION UNDER THE CONSTITUTION

by J. M. O'Neal is a challenging analysis of recent court decisions interpreting the historic intent of the Constitution on the separation of Church and State. Within the next few years the United States, acting through both national and legislative bodies and courts, must define the precise meaning of the First Amendment as well as the relationship of government and churches under that amendment. This book is offered by Professor O'Neal in the hope that it will contribute to the solution of this problem, "that it will end false assumptions, slogans, myths, and distortions of historical facts, which now confuse much of the discussion of civil liberties, particularly in the first clause of the First Amendment." The author does not argue for federal aid, or for public aid to parochial schools; he does not try to justify Mr. Taylor's appointment to the Vatican and he does not defend "released time." His position is that these are all debatable questions on which Americans differ with complete propriety. This book with its clear organization, inescapable logic and exacting definitions "is aimed specifically at a better understanding of civil liberties and against the widespread practice of attempting to foreclose debate and stop the democratic process by distorting the constitutional provisions in the Bill of Rights." Professor O'Neal's scholarly treatment

gives a convincing legalistic and historical argument for those who hold his point of view in this vital issue. Harper & Brothers, New York.

PROTESTANTISM FACES ITS EDUCATIONAL TASK

TOGETHER, by W. C. Bower and P. R. Hayward, is a detailed study of the inter-church movement. The authors trace the inter-church movement from the first Sunday School in the United States nearly 170 years ago and recount the developments of that movement in its many forms which culminated in the organization of the International Council of Religious Education in 1922. They present the story of how Protestant forces have cooperated in many fields, including children's and young people's work, adult work and family life, curriculum and audio-visual education, leadership education, vacation and weekday church schools, field work and conventions, research and public relations, meeting war and postwar needs and the work of the Standard Bible Committee. The underlying philosophy and the main directions which this cooperative movement in Christian education has followed are discussed and the authors conclude with a survey of possibilities for the future as Christian education enters into the larger life of Protestantism. "It is written into the nature of things that some force is always at work, bringing togetherness out of separateness and unity out of contentions. God has willed it so." This volume is the interesting story of how the divine impulse toward togetherness has expressed itself in many ways, but especially in the movement of cooperative Christian education in the United States and Canada. C. C. Nelson Publishing Company, Appleton, Wisconsin.

RESOURCES FOR WORSHIP by Professor A. C. Reid developed from chapel talks at Harvard University and Wake Forest College. These fifty pointed five-minute Scripture interpretations are unique in their discerning approach to Biblical themes and their practical application of life today. "These brief addresses are the distilled essence of Bible study. They treat basic themes in clear perspective and with discriminating insight. The language is simple and the style is plain

and direct. The book stimulates the mind, warms the heart and creates an atmosphere of obedience," writes Harold W. Tribble in his introduction to the book. Each sermonic miniature is emotionally rewarding, intellectually stimulating, swift-moving, keen and rich in suggestions for an expanded lesson on its particular vital theme. Abingdon-Cokesbury Press, New York and Nashville.

INTERGROUP RELATIONS IN TEACHING MATERIALS

is a report of the research done by the Committee on the Study of Teaching Materials in Intergroup Relations of the American Council on Education. This survey shows the important effect of words on American youth and why educators should take more responsibility toward citizens of the future. American Council on Education, Washington, D. C.

COUNSELING TECHNICS IN COLLEGE AND SECOND-

ARY SCHOOL by Ruth Strang is the second revised edition of this work showing the development in counseling techniques in the past ten years. This book is designed as a manual for direct use in active counseling practice and should be very helpful to teachers, counselors and students. Harper & Brothers, New York.

FACTORS AFFECTING THE ADMISSION OF HIGH

SCHOOL SENIORS TO COLLEGE is a report prepared by Elmo Roper for the Committee on Discriminations in College Admissions of the American Council on Education. The analytical study was prepared by questionnaire and personal interview with high school seniors and gives a series of tables graphically showing the findings. American Council on Education, Washington, D. C.

PPUBLIC RELATIONS: "A lot is being said and written

about public relations as if it were a discovery in business and professional circles," Will W. Jackson observes in THE AMERICAN WAY of the American Hospital and Life Insurance Company. "Discussions about public relations are often couched in vague terms and veiled by an air of mystery. Public relations is frequently looked upon as a field that should be left to experts skilled in the difficult art of selling ideas to

the public and making them popular. Actually, public relations is simple:

It is discovering the right thing and doing it;

It is forthrightness, integrity and consistency in action;

It is giving the public honest goods and honest services for a reasonable price;

It is fair play and courteous consideration for clients and customers;

It is respect for the customer's point of view and concern about meeting his legitimate needs;

It is 'Selling things that won't come back to people who will.'

It is not a job to be handled by experts alone. Everyone in our company is a public relations representative—officers, department heads, manager, salesmen and office employees;

In brief, good public relations may be summed up as good private relations."

JUNIOR COLLEGE STUDIES edited by Galen Saylor, Professor of Secondary Education at the University of Nebraska, summarizes the legal basis for the establishment of public junior colleges in the forty-eight states, describes their financing and gives a history of public junior colleges in Nebraska. University of Nebraska Press.

CONFUCIUS, THE MAN AND THE MYTH by H. G. Creel is an investigation of the possibility that tradition does not accurately portray Confucius. The author calls the present interpretation one of history's worst slanders and attempts to expose it in this unique biography. Mr. Creel's book is based upon a twenty years' study of early Chinese documents. It is both popular and scholarly. In the back of this book there is a wealth of notes, references, and bibliography which will satisfy the most critical scholar. For the general reader, concerned with the lives of great men and their effects upon the future of other human beings, this is a most absorbing story, a brilliant and significant interpretation of the great Chinese philosopher. The John Day Company, New York.

THE FUNCTION OF THE UNIVERSITY by R. S. K. Seeley,

Provost of Trinity College, Toronto, is a group of lectures delivered at the Canadian Hazen Conference in 1947. These talks treat of the problems of the effect of university life on the student, the responsibility of the university for cultural and moral development. They also discuss vocational aspects of uni-

versity teaching, the problems of student self-government, and the relationship between the university and the community. Oxford University Press.

DANGEROUS TRENDS is the 190 page preface of the 31st edition of Porter Sargent's excellent "critical" and "statistical" HANDBOOK OF PRIVATE SCHOOLS. As he has been doing for some twenty years, the author, with his usual pungent and stimulating statements, reviews current educational problems. Many will agree with his fears concerning the trends toward government interference and control. He reminds us of the infiltration of military influence through tremendous grants doled out to the universities for research projects, the blight of Universal Military Training, the numerous appointments of the military to highest offices in education and government, notably in the United States Department of State. He is not so explicit, save in the case of his *alma mater*, concerning the sinister influences that dominate colleges and universities behind the scenes. His nostalgia for the days when students, or even faculties, were in administrative control does not convince one that the colleges are worse off now. One can appreciate but hardly condone his alumnal chauvinism when he says, "And as usual the other universities are following in Harvard's footsteps," when the fact is that Harvard is about midway in the procession of those institutions seeking large sums for improvement of facilities, as it was in the study that resulted in the revamping of the Harvard College curriculum. His promised book "What Education Might Be" will be awaited with hopeful expectancy. Porter Sargent, 11 Beacon Street, Boston 8, Massachusetts.

BEQUEST FORMS: In order to stimulate interest in the college a number of catalogues carry suggestions for forms of bequest. Others interested might like to consider the following as typical forms,—

I give and bequeath to College (address) the sum of \$ to be used by the Trustees of said College for such purpose or purposes as they may deem appropriate. Or,

I give and bequeath to College (address) the sum of \$ to be invested by the Trustees of said College, the income therefrom to be used for the following purposes:

FIRE BELL IN THE NIGHT

HENRY M. WRISTON

PRESIDENT, BROWN UNIVERSITY

EVERY once in a while an event occurs which does not seem in itself to be of great magnitude, but which is a portent of something vastly significant. In 1820 when the admission of Missouri as a state raised the slavery issue, Thomas Jefferson wrote: "Like a fire bell in the night, [it] awakened and filled me with terror." Ten years afterward all the pollsters would have said that Jefferson's alarm looked ridiculous, but eventually he was amply vindicated. Great crises seldom mature rapidly; those who read aright the signs of the times may well take thought when they perceive "a cloud small as a man's hand."

Teachers' strikes should be regarded as "a fire bell in the night," although from a quantitative point of view they have not been important.

The teachers' economic situation urgently called for redress; public authorities were laggard in recognizing the issue, dilatory and half-hearted in attempts to meet it. A crisis in salaries was the occasion for the strikes, but it by no means supplies a complete explanation. For nothing is more firmly established historically than that the teacher is poorly paid. If there is any labor of love which involves contributed services to a high degree, teaching shares the distinction with preaching. That single fact is all the evidence necessary to prove that teachers' salaries were only the occasion and not the cause of the strikes.

There is no possibility of accounting for the strikes without taking into consideration the drift of many intellectuals away from a profound conviction as to the rightness and the validity of the existing social, economic and political situation.

So far as universities and colleges are concerned, there is criticism of the "Red" doctrines supposedly preached in the classroom. State legislatures launch investigations. Men lash at the symptoms but fail to make adequate diagnosis. Neither "Red" nor "un-American" is a precise term. Each is an om-

nibus catchword employed to indicate any disharmony between the teacher and his social-economic-political environment. I agree entirely with General Eisenhower that the colleges have very few Communists or even Communist sympathizers on their faculties. But it would be folly to deny that there are many teachers who are intensely critical of our present social and economic structures—both of which seem to some of them to be stratifying dangerously.

My purpose is neither to praise nor to condemn; I am essaying an analysis, seeking to make clear what caused the emotional tensions now all too obvious, and to present some intimations as to how so dangerous a trend may be reversed.

Many or most of the arguments with regard to the American economic system have no direct application to teachers in schools, colleges and universities. The profit motive, often described as the main-spring of business, and properly so described, is not and should never become the dominant element in their lives. For example, America has many Nobel Prize winners in the sciences; it would be a shallow and ignorant man who gauged their worth by their income. What is true of them applies also to thousands upon thousands who quietly do their work in schools, colleges and universities. Without their labors neither our society nor our economic system can survive; yet they function to a large extent outside that system of economics.

That may be one reason why industrialists sometimes find it hard to understand professors. It accounts for the scornful comment so often heard: "If professors had enough ability and the competitive spirit they would not be teaching." Nothing could be further from the truth. Those who do not know the academic world at first hand seldom have any idea how competitive it is. Nor can they appreciate its hazards. Free enterprise is looked upon by business men as the epitome of risk-taking, but the research worker, concerned with advancing the frontiers of knowledge, takes, as President Conant of Harvard has well said, "a tremendous gamble."

I can speak of it at first-hand because after I had spent five years on a piece of research, I asked three experts in the field, all at one university, what they thought of it, and they said

there was nothing to do in the field. The same men gave me a prize for it five years later, but I had to invest those ten years of my life before it could be subjected to the critical judgment of my peers as to whether it was a success or failure.

The professor is a risk-taker, but unlike business men, he does not profit financially when he succeeds. A professor of physics or psychology often has to pay for the publication of his most original papers; learned books bring no financial rewards. He receives no patent income from the fundamental discoveries which industry is free to exploit for profit.

Being, in this sense, outside the economic order the intellectual does not share its gains directly. Nevertheless, he suffers from its weaknesses. In the great depression teachers' salaries were cut; in many instances reductions were drastic. Now that inflation is here teachers are not receiving increases comparable to those of workers in industry.

Professors can say with a great deal of objective truth that they share the losses but do not share the gains. Moreover, the nature of their work creates an obligation to be critical. They must re-examine all premises as they look for new truths and fresh insights. For the true intellectual, above all other loyalties is loyalty to truth.

The public recognizes this to some degree. For example, no one asks whether the scientist is "radical" or "conservative" when he deals with the atom. We ask only whether he is making new discoveries and expanding the boundaries of truth.

This obligation applies equally to those who study society, economics and polities. We must expect—and not fear—new ideas in these fields. In the best sense of the word professors must be radical, ready to deviate from ancient belief when fresh insights or additional data so dictate.

Scholars have two reasons for objectivity therefore. They are not part of the main stream of economic life, and the nature of their profession requires them to hold in check emotional commitments which might divert thought.

From both these angles of vision they can see that economics and politics are so closely intertwined as to be inseparable. Economic forces are never left without political guidance; every economy is to some extent a "managed" economy. There is no such thing and has never been such a thing as "laissez faire."

The intervention of the government in the economic system to control (or attempt to control) its swing in one direction or another is the rule, not the exception. Alexander Hamilton's famous report of 1791, if we were to use modern terms in describing it, would be called an essay in favor of "planned economy." Here Hamilton specifically rejected letting nature take its course; more particularly he denied "that industry if left to itself, will naturally find its way to the most useful and profitable employment." Indeed he asserted without reservation "that the interference and aid of . . . governments are indispensable." He proposed the use of public funds as capital through the public debt.

Political action to control economic forces has not been advanced solely by radicals and this is a good time to emphasize that. Hamilton is the final answer to any such notion.

Both Democrats and Republicans have long promised—and are still promising—to interfere with economic laws when they hurt.

Illustrations of efforts to control our economy, either directly or indirectly, are endless. The academician knows we are not dealing with absolutes, but with relatives—not "shall government intervene?" but "how much shall it exert its influence?" He is not so much shocked, therefore, by proposals to manage the economy a little more as is the business man who has never thought much about the past record.

There is another reason why teachers are critical. The historian observes that it is not government alone which has prevented the normal functioning of the price system; individuals and corporations have gone even further than government. Many years ago it became necessary for government to restrain private manipulators of the price system. It was a rock-ribbed Ohio Republican conservative, John Sherman, who gave his name to the Anti-Trust Act—the cornerstone of many subsequent policies. No one today would pretend that there were not vast economic abuses which made that or some other law essential.

Those abuses were efforts upon the part of small groups to deflect the operations of economic laws for their own profit. Trusts, cartels, trade agreements, rebates and hundreds of

other practices constituted a confession of lack of faith in the beneficence of economic normalcy and an attempt to distort the natural functioning of economic laws.

The academic critic may be pardoned when he is sceptical that all such practices have now been eliminated and that those who profess complete faith in free competition and the "automatic" operation of economic laws will henceforth show by their acts that they fully believe their own words.

Moreover, business and government are not always on opposite sides, not even when the Democrats are in power. The most notable recent instance was the NRA. It was not designed by theorists, but by practical politicians and hardheaded business men so little aware of the fundamental presuppositions of free enterprise that they were ready to abandon their birth-right for a mess of pottage. Seeking to meet a desperate situation they threw economic orthodoxy and free enterprise to the winds. Looking back upon the codes and what they sought to do, no candid observer could reach a different conclusion. Even though it may be forgotten by the business men who participated with such zest, the record of their economic heterodoxy is there for him who runs to read.

It is well known that I do not advocate a "planned economy;" quite the contrary, I have fought against it in every way possible. On grounds ethical, philosophical and psychological; for reasons social, economic and political; to the end that we may have a free society with a dynamic economy, I am for the enterprise system, with as little control as will assure order and establish justice. Before we denounce those who do advocate such programs we must recognize that the economy has never operated freely, "automatically," without controls. That being so we are never offered a sharp, clear alternative: "Shall we have controls, or shall we have no controls?" It is always "how much control?"—a relative, not an absolute, matter.

I have mentioned two broad reasons why intellectuals may easily become critical of our social-economic structure. First: they suffer from its failures; they do not profit commensurately from its successes. Second: scientific objectivity requires them to observe the reality, that, when the chips are down, many who

argue most ardently against a planned economy support it to a greater or less degree.

There is a third reason why intellectuals may be drawn into support of a managed economy. Probably the most massive single economic fact in America today is the public debt. Not long ago able expositors proved to their own satisfaction that there could not be a debt of any such size and that if contracted it could not be managed. Today that once incredible debt is a fact; moreover the management of it is inescapably a public act.

I think the management of that debt and the policies ancillary and incidental to its management have been markedly inflationary. But no one has any belief that the debt can be left wholly to the operation of economic forces. When the Chairman of the Federal Reserve Board speaks of having an "instrument of monetary management," and the Chairman of J. P. Morgan and Company, discussing the duties of the Treasury and the Federal Reserve Board, says, "This is no time for rough management of our economy," the fair implications of such phrases need no elaboration.

It is clear that government action will have marked effects. That would suggest to observers whose profits from prosperity are slender and whose losses from adversity are severe that the government should protect the interests of the so-called "middle class" whose status has been deteriorating alarmingly. They have every reason to know that thus far they are the forgotten men in the management of the debt.

There is a fourth reason for the discontent of many intellectuals, which is not economic but social. There was a time when the significance of their function was fully recognized. The famous Northwest Ordinance of 1787 states that "religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Those phrases embodied a deep public conviction. For a century and a half to be a professor in an institution of learning was to hold a position of great distinction. One evidence of this was the eagerness of many others to be called "professor"—even phrenologists and magicians. Today, on the contrary,

even on the campus, men eschew the title. While it is preserved within academic circles, professors do not like to carry the label outside.

An incidental illustration of the low esteem in which the intellectual is held was the characteristic caricature of the New Deal—always a tatterdemalion academic in ragged cap and gown. No future historian will be deceived into thinking that the New Deal was a product of professors. It was fabricated by worldly-wise and vote-wise politicians who changed not only their direction but even their basic theories when it seemed politically profitable. The switch from rigid economy to spending as a way to prosperity epitomizes their readiness to reverse the field. Of course many discontented intellectuals put rational facades upon the operative policies of those who really shaped developments. Yet it was the academics who were pilloried for “crack-pot theories.”

The decline in the social status of the intellectual has occurred at the most irrational as well as the most inopportune time. More than ever before technology and production are utterly dependent upon the theorist. Few studies were ever more “abstract,” few more “remote from daily life” than the pioneer work in modern physics. It was the “pure,” “useless” research spreading from university to university around the world which supplied the foundation for the use of atomic energy. If, as is so often asserted, we live in an atomic age, that age was born in the universities.

Similarly, if the government debt is the most conspicuous single datum in our economic life, it is also a fact that it is going to be managed by university-trained economists—good or bad, orthodox or heterodox. They will certainly exercise an influence far beyond that of economists in any other time in history.

As fundamental science must precede applied science, as the theorist precedes the practitioner in industry and in government, so also, much more subtly, but just as really, the assumptions which underlie many of our everyday thoughts and actions spring from the intellectual group. The Kinsey Report has been a best-seller for reasons which I do not understand; it would never have been published but for the work of Freud.

Many an advertising man who knows little about behaviorist psychology is governed, nevertheless, in his techniques by what the behaviorists taught. A good deal of business practice is predicated upon Marxian economic determinism, though free enterprisers would shudder at the source, if they were aware of it.

John Maynard Keynes was a professor with novel ideas about the economic system. Those ideas when popularized and seized by the politicians have in many ways affected the economic policies of states. Long before he was heard of in business circles he had a keen perception of the power of ideas, for he wrote: "The ideas of economists and political philosophers, both when they are right and when they are wrong, are more powerful than is commonly understood. *Indeed the world is ruled by little else.*" Many an opponent of Keynesian economics vouches for *that* truth. One of those opponents wrote on one occasion: "In the short run, it is true, ideas are unimportant and ineffective, *but in the long run they rule the world.*" The ideas of the man in the street are often the diluted, popularized thoughts of intellectuals.

Even when an idea is wrong, it may have great influence. It is one of the Marxian dogmas that capitalism means war. That theory runs counter to two dominant realities in American life that you and I can see—no other great power was ever so pacifist as the United States and until recently business men were predominantly isolationist, in large sections of the nation they still are. Thus the Marxist ideology is refuted by easily perceptible facts. Yet that does not prevent large segments of the world from accepting the error as gospel; indeed the continued repetition of the erroneous belief is bringing us to the very brink of a world cataclysm at this very moment.

Right or wrong, the intellectuals will have tremendous influence. When decisive responsibilities lie in the hands of any group it is not wise to treat them with grave social disrespect. Yet that is precisely what produced teachers' strikes.

If one looks at the matter with wide open eyes—devoid of preconception and prejudice—it is clear that the striking teachers were treating society as society had treated them. Because society mistreated them, their respect for the political

structure declined. The restraints which should have prevented people with such social responsibilities from making war upon society were loosened. On the basis of *power*, they sought—and *gained*—things which had been denied them on the basis of *values*. As in every war, there were faults on both sides—but the basic fault was the gross neglect by the American public which drove the teachers to substitute pressure tactics for reason.

College and university professors have not yet gone so far. They still exhibit the individualism of the thinker. As President Conant has well said, "Of all the activities of man today the one which must remain most starkly individual is research." Ideas are born in individual minds; they never become communal property until their originality has been lost. Until the scholar finds himself in a hopeless situation, he is loath to organize defensively. He prefers to associate with other scholars only for mutual enrichment from the free exchange of thought, for the satisfaction that comes from the interplay of lively and fertile minds.

But there are clear indications that trouble can develop here. It is promoted when business men scoff at the theorist saying: "It may be good in theory, but it is no good in practice." Nothing is ever right in theory if it is not true and real, but stupidity and archaism in industrial practice often fail to exploit experimental and theoretical advances. Many a basic discovery has lain gathering dust on the shelf for want of imagination to see its possibility.

Incidentally, there is a touch of irony in the often-heard demand that professors should leave their ivory towers, abandon theories, and do something practical for the benefit of society.

Do you know where that idea comes from? That is a Communist idea. They call it social utility. They want no research without social utility. They denounce pure, free research where a man follows curiosity wherever it leads. It is odd indeed to find free enterprisers adopting Marxist views of research. It is another instance of insufficient awareness of the fundamental presuppositions of our own system. If you want free enterprise in business, you must accept free enterprise not as a necessary evil, but as an essential virtue in the intellectual world.

The theorist, the technologist and the production man are in

an indissoluble partnership; each has his place; but the initiation of the productive cycle is with the professor. It is folly to sell his work short. The self-styled "practical" man is often the one in error; the least alert are frequently the most critical of the theorist.

Such obscurantism and current anti-intellectualism hold down faculty salaries and prevent adequate research funds from being available. And I speak from first-hand experience because I once worked with a great industry and the only problem that was really hard for me to solve was to get executives to realize that the more fundamental the research, the larger dividends it would pay in the long run. Something must be done to join the professor's over-riding loyalty to the truth with his natural love of his country and its social-political-economic institutions. The suggestion that we should "crack down" on critics, fire the dissenters, or make them so uncomfortable that they remain silent is the worst possible program. Academic freedom is all the professors have left—and however widely their political, social and economic views may vary, they will unite in defense of that last bulwark of their profession.

I do not suppose there are more than fifty professors in America getting as much as \$20,000, and the average salary of professors in America is under \$5,000. They are willing to accept a low economic ceiling if they have compensatory satisfaction in terms of social response, if they hold positions of responsibility and dignity and honor which their importance justifies. *Among* the necessities is an increase in salary—and the need is substantial and urgent.

Something had better be done soon before stark necessity forces the professors to follow the teachers into pressure tactics and substitute power for reason.

There is one final element in this analysis which calls for comment. That is a changing balance, or one might properly call it a growing imbalance, between publicly supported and privately supported education. I have just been in the Middle West in a state where there is no competition against the publicly supported institutions. There was a time not very long ago when all higher education and most of what we know as secondary education were in private hands. Under the egali-

tarian principles of American democracy as the pressure toward the ideal of educating all American youth increased, it was inevitable that there should be increasing public support.

Consequently, there grew up systems of public and of private education—partly competitive and partly complementary. Each has made its own great contribution. There is no reason for hostility or tension between them; *the public interest requires both*. But it also requires that there should be a reasonable balance between them. Monopoly, public or private, is as bad for education as for anything else.

That essential balance is not being maintained. Across the country the number of teachers employed by the public and paid from the public treasury is now vastly larger than those employed by "private" institutions. At the lower school levels the disparity is overwhelming; at the secondary level it is great and at the university level it is great and *accelerating*. Moreover, salaries in private institutions are falling rapidly behind those in public institutions.

This is a fact of profound relevance to our topic. If a professor derives a living wage from private sources and if his social status is reasonably comfortable, he accommodates himself to the system which gives him those satisfactions. That is why through most of our history you have not had any complaint about radical professors. But if a man's income is derived from the public treasury, he is in no position to object to public management. Moreover, if his salary from the public is larger than that received by professors in endowed institutions, he is going to compare private enterprise unfavorably with public management, for he is better off depending upon the public treasury and would suffer from the fluctuations of private enterprise.

If the time ever comes when all the professors in the colleges and universities of the country draw their salaries from state or federal governments, they may become critical of their working conditions, unionize and strike, as the teachers have done. But they are not likely to be opponents of the expansion of governmental activities. Not being dependent on private enterprise, they will have less and less concern for the fate of the enterprise system.

It is a shocking fact that it is not alone the professor in publicly supported institutions who is now dependent upon public funds for his salary. Most of the larger private institutions are drawing very large parts of their budgets from contracts with the federal government. In some institutions this figure has risen as high as 50 per cent or more. I saw a statement from one of the leading endowed institutions the other day, and 55 per cent of all its revenue, including tuition, endowment and everything else, came from government contracts. In such circumstances many professors even in endowed institutions no longer look to endowment (that is to private enterprise) to supply the tools of their trade and meet the costs of their experiments, or even a substantial part of their salaries. They have become dependent upon federal funds.

There is something just a little amusing in the fact that many of us are sitting near the front door with our guns cocked to keep Uncle Sam from coming in, when he came in through the kitchen door long since and is now fully established in the back part of the house and doing business at the old stand.

This means, therefore, while the argument about federal support of education rages, the real subsidy has already begun and so great is the leverage of these government contracts that many privately endowed institutions would find their programs almost crippled if these federal government contracts were withdrawn.

Professors whose livelihood and labor are not supported by private enterprise, who look to federal funds for both are not going to resist federal "encroachment," either there or elsewhere.

Count Sforza, now again Foreign Secretary in Italy, commented bitterly during the long years of his exile upon the intellectuals who watched freedom destroyed. All those whom he denounced drew their stipends from the state; it had become their only possible source of revenue and they became subservient to the state. Those who have an interest in the preservation of the enterprise system will be well advised to see to it that the private institutions are not weakened further and that government does not engulf or even dominate higher education.

All the evidence indicates that a larger proportion of young people are to be in school for longer periods of time than ever

before in the history of the world. That being so the temper, the attitudes and the doctrines of teachers are of vast significance. If, as I have indicated, there has been a growing breach between those who teach and our social and economic system, then it had best be understood.

The cure is not to denounce or to harry the faculties; it is to reform the situation which makes the intellectual bear the burdens without sharing the rewards. It is to recognize his strategic, indeed his vital, place in our economy, our society and our public life and to proceed rationally and with as much light and as little heat as possible to redress the balance, and give to the teacher that which he must have.

THE CONTRIBUTION OF THE CATHOLIC CHURCH TO AMERICAN EDUCATION

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THE theme of the First National Congress of Private Schools is indeed a large one—"The Important Place of the Private School in American Education." As the printed program shows, it is quite possible to break down the subject into a fairly large number of different sections, and to treat the question from several points of view. Some of these classifications necessarily overlap; for example, tomorrow evening, my friend, President Raymond F. McLain of Transylvania College, will speak on "The Contribution of the Christian College to American Education"; this afternoon, Admiral Sprague discussed the role of "Private Schools in the Naval Training Program." It happens that my college belongs under both categories. However, I shall try to find it a place under my specific topic, "The Contribution of the Catholic Church to American Education."

Our country was founded by Christian men and women, as everybody knows. What more natural, then, for the various churches to play a part in setting up the American school system? Actually, of course, at the beginning there was no such thing in this country as a school system. There were merely a number of schools set up by the various communities. Since these communities were usually made up of persons of the same religious faith, it was quite to be expected that there should be an association between the school and the local church.

Onto this scene came the Catholic Church in the colony of Maryland. There the Catholics, like their neighbors of the north and south, set up their schools.

After a few years, however, as the peoples of the different states mixed and moved about, the pattern of society was so changed that it seemed wise to our forefathers to supplement the church schools with a system of public schools. At the time, it

NOTE: Address given before the First National Congress of Private Schools held under the auspices of the National Federation of Private School Associations at Hotel Statler, Washington, D. C., March 17-19, 1949.

seemed that the differences between the sects were so fundamental, and that the inequalities of educational opportunity between children of different sects were so great, that no other course was possible. And so began the public school system.

Meanwhile, the private schools kept on; most of them continued to grow and develop. The Catholic Church, as its membership increased, built up, at great expense to its people, a series of schools and colleges throughout the land. Today, the Church operates 8,077 grade schools, 2,111 high schools and 230 colleges at a cost of more than a million dollars per day.

Why does the Catholic Church go to all this trouble and expense? Obviously, because she believes that a Christian education is the most precious gift a boy or girl may receive. She has no quarrel with the tax-supported schools; but as the complete answer to the educational question, she finds them far from satisfactory. In spite of the great service which most of them perform, from the grades through the university and the professional schools, the Church has one serious criticism to make in their regard—they lack the element of religion. In spite of various attempts to remedy the situation, for the most part we Americans have found no way of making our public schools religious. Perhaps we have not tried hard enough to solve the problem; perhaps some day we can work out a formula that will satisfy everyone and offend no one—not even the atheist; but the fact remains that so far we have not done so. Countries other than ours allocate public funds for denominational schools; our country does not do so. Even so, in addition to supporting public schools with taxes, Catholics prefer to set up their own private schools in order to give a religious training to their children. Other religious bodies do the same, in varying degrees.

To explain this remarkable phenomenon we must review the Christian philosophy of life, and show how the Christian child is trained for life in a democratic country.

First, a word about the nature of man. According to the catechism of Christian doctrine studied by the Catholic child, "man is a creature composed of body and soul made to the image and likeness of God." What does this mean?

Briefly, it means that man has a two-fold nature, material

and spiritual. It means that without either element, man is not whole; that any view of man which disregards either his spiritual or his corporeal self is unsound. It means that when you speak of the welfare of man you are speaking of the welfare of a body which feels and grows and decays, which is ill or healthy, which is strong or weak; that you are speaking of an immaterial entity which neither grows nor decays, and never dies. It means that this body and this soul are united to form what is called a person.

And when we say that man is made to the image and likeness of God we are not merely speaking figuratively; we mean that man is like unto God in this, that he is made to follow the law of God in this life, and to see Him face to face in the next, partaking of His divine life and sharing in His happiness.

It follows, naturally, that man must love his Creator as the source of his being and of all being. It follows, also, that man must love his fellow man as a brother, having the same Father. This fact, and not any sentimental emotionalism, is the true source of the idea of human brotherhood. And this fact is the source of the idea of the dignity of man.

Consider this phrase a moment. Why has a man a status superior, in the common opinion of mankind, to that of a horse or a cow? Each has a biological organism which behaves in much the same way. Each has a life-principle which, when it leaves the body, leaves that body lifeless, as we say, and subject to disintegration.

The difference between a man and a beast, most men say, is in the nature of this life-principle. With the death of the horse or the cow, the life-principle disappears. The animal has served its purpose in being useful to man. The situation is different when a man dies. He has not yet served his purpose as a man. That purpose was not to serve another man as an inferior, though corrupt men have often enslaved their fellows. That purpose was to give glory to God and to serve other men as equals and brothers. At death, man has fulfilled the second part of this purpose, if he has done his duty to his brethren. But he will continue for all eternity to give glory to his Maker.

Hence, man's essential difference, according to the traditional

view of mankind, from the beasts of the field and the birds of the air. Hence his so-called "dignity." That is why we say that man has "rights." That is why we say that even an unborn child has rights which cry out for respect. That is why the most ignorant, degraded savage must not be made the object of my contempt even though I be a doctor of philosophy. There is in this wretched creature a spark of the divine which I must not violate. An affront to him is an affront to his God and my God.

Hence comes the Christian idea of a rightly-ordered society. Since all men are brothers, whatever promotes the common good is good. Whatever promotes the good of an individual or of a number of individuals at the expense of the good of the others is evil. It is as simple as that.

This does not mean that it is practicable for every son of Adam to have precisely the same share in this world's goods as the next. Such a state of affairs, however desirable, is, for various reasons, impossible to achieve. But my statement does mean that no one should suffer because another has a superabundance of wealth.

When we come to view the Christian idea of government, we find a political system which is designed to support and foster the Christian idea of life. Government we view as an agency to which the individual delegates certain rights and prerogatives, in the interest of the common good. I say to the State, "To you I give the power of collecting taxes from me, and of exercising police-power over me." I do this, joining with my fellow citizens who have the same aim, to promote the general good.

A different philosophy of government has in recent years made much headway throughout the world. This philosophy holds not that the individual delegates authority to the government, but that the government is supreme, and grants "rights" to the individual insofar as it seems good to the State. This is the philosophy of totalitarianism—of fascism, of communism.

Now totalitarianism, I submit, is totally opposed to democracy; the opposition is so obvious that I hate to mention it. But I do mention it because there are people in America today who are really advocating totalitarianism while they are shout-

ing for democracy. They are the people who are saying that the very idea of having private schools is wrong; that they are divisive of our people; that they promote division in the ranks of Americans. Let us look at this line of reasoning.

It is pointed out, for example, that in the city of St. Paul, we have a Methodist College, a Presbyterian College, a Baptist College, a Catholic college for men and one for women. Less than five miles away from the farthest of these colleges is the great University of Minnesota. Why all these different institutions? Would it not be more economical to merge them with the University? And would it not be better all around?

The answer is that it would be more economical; but that it would not be better all around. Aside from the point that a small college may be better for a student than a large one, there is the all-important point that uniformity in education is not the way of democracy. In a democracy, normally, we glory in the freedom to be different, to disagree. Only in time of war, when our very existence is at stake, do we approach anything like uniformity of thought. Why, otherwise, should we allow communists—persons openly advocating the forcible overthrow of our form of government—the courtesy of a trial for disloyalty? In a totalitarian state they would be immediately liquidated. The whole point of the Pilgrims' coming to America is that they wished freedom, religious and political. And now certain persons wish to make us fascists in the name of enforcing freedom! It is all a bit confusing.

Basically, of course, an attack on the private school is in large measure an attack on religion. And by religion I mean not only my religion, but the religion of every God-fearing man and woman, I mean the religion of faithful Jews as well as the religion of faithful Christians. I mean the religion of everyone who acknowledges a Supreme Being.

The fact is that there are many persons in the world who hold the view that the notion of religion is simply an antiquated superstition which we, in this enlightened age, should scrap as soon as possible; that the notion of God is in the same category as the notion of the flatness of the earth and the existence of fairies.

I shall not here quarrel with the right of men to hold such

views. But I do say that if men do hold them, they have no right to use such phrases as "the dignity of man," "the rights of man," "the inviolability of the person," and so forth. Without a religious basis, these phrases are meaningless, empty bits of jargon. My purpose here is not to quarrel with those who hold that religion is a fraud. But I do say that if they hold this view, men must cease taking issue with such thinkers as Hitler and Stalin. If there is no God, if man is a mere fortuitous collection of atoms, I have no very good reason for respecting him, for according him "rights," for saying that he has a "dignity" which I must respect. I will exploit him, use his strength to serve my pleasure, and I shall be perfectly logical in doing so. An abstraction called the State will be my god. The good of the State, not of the individuals who compose it, will be my aim in political life; and the good of my particular State—not of any other State, not of any other portion of mankind. I will have none of this talk about one world.

To come back to the title of my paper, "The Contribution of the Catholic Church to American Education." Apart entirely from the sums of money annually saved the American taxpayer by the Catholic schools, there is the infinitely greater contribution of the Church's share in keeping alive among her members the basic religious concepts which are the foundation of our freedom.

CAN AN OMNIBUS PROGRAM EDUCATE FOR DEMOCRACY

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THIS article consists of further thoughts on the Report of President Truman's Commission on Higher Education. This report was published in the months from December through March last under the title of *Higher Education for American Democracy*. The *Wilson Alumnae Quarterly* of May 1948 contained an article on the Report. This statement is in extension of that article and is prompted by four illuminating discussions of the Report conducted by the faculty and staff of Wilson College in the autumn of 1948, and by widespread discussion which the Report has received in educational circles.

It is appropriate to emphasize again the importance of the Commission's Report, especially to graduates and former students of privately endowed colleges and universities. Even if the recommendations of the Report are not endorsed by legislative action of Congress, the Report will continue to be of great importance as exemplifying the trend of a good part of modern educational thinking and the direction in which many educational planners hope to deliver our educational growth in the United States.

It is not necessary to repeat here the substance of the article in last May's *Alumnae Quarterly*. The force of the arguments stated there seems to me not to have diminished with the lapse of nine months. But time and discussion have brought certain points into clearer focus than they were some months ago; and it is about three points especially that I wish to write now.

The first has to do with the extension of educational opportunity and the establishment of the goal of 4,600,000 students enrolled in some program of higher education by 1960. The Report asserts that, on the basis of army experience and army tests, we can assume that 49% of the young men and women of the country of approximately 20 years of age are capable of successfully completing two years of post-high school education

and that 32% are capable of successfully completing four years of college. The Report states—and it is only fair that we remember this—that the figure 4,600,000 is not a prediction but a goal. But is it a goal that we can reasonably hope to attain? Is it just to assume that virtually one out of every two boys and girls who graduate from high school are equipped to do two years of college or ‘community college’ work? The Report very properly points out that many young men and women of good capabilities have not in the past been able to go to college, usually for economic reasons, and thus represent a waste to the nation. But caring for this able group of students is quite another thing from offering a free higher education to multitudes of young men and women whom educational experience shows not to be particularly fitted for post-high school study. What result can we expect other than a general lowering of the quality of our educational product?

The Report anticipates this question in part by pointing out that the expansion of our higher educational establishment in the United States was great in the years from 1910 through 1947, and by stating that the projected further expansion is no greater proportionately than the growth which we have already witnessed. But this is to overlook a fact which has distressed many who have had to think carefully about American higher education in these years. The expansion from 1910 onward has been so rapid that already serious questions have been raised about the quality of the work that our colleges and universities do and can be expected to do under the pressure of great numbers of students. The Report implies that what we have done under emergency conditions with our large numbers of veterans we can do again and again as a matter of everyday procedure. This is only to pile Pelion on Ossa: to encumber an already overtaxed machine with a greater burden than it can be expected to carry efficiently—even with the assistance of the so-called “community colleges” which the Report recommends.

It is at this point more than at any other that the Report bows to the current American worship of numbers. The argument is that more people need more years of education. But what America—and every other great country—needs at this moment is not *more* education but *better* education. We shall

gain nothing, either for ourselves or for the world, by producing a vast number of half-educated people, but we can make immeasurable gains if we resolve to educate the genuinely able in a more thorough and satisfying way.

The second point is germane to the first. It concerns the instructional force that will be necessary to achieve a goal anything like that which is established by the Report for the year 1960. There were in 1947, 155,000 teachers, researchers and administrators connected with our institutions of higher education. By 1960 the Report estimates that we shall need 350,000: an increase of well over twice our present force, all to be achieved in twelve years or less. Even assuming that administrators are not essential to our educational system—the need will exist for 300,000 teachers and researchers by 1960.

The Report suggests four sources from which this vastly expanded staff will be drawn. The first is called "adults in other work;" the second is "recent graduates in other occupations." From these two sources some additions to the teaching profession can be expected, but we shall only deceive ourselves if we anticipate a large number. The third source offers more hope. It is students in college—the group from which the teaching profession normally gains its largest group of new recruits. The final category is "high school teachers" who see in the expanded program of higher education a chance to 'upgrade' themselves. Certainly this is not a group to whom strong appeal should be made lest the result be a compensatory weakening of our already overburdened high school system.

The problem of expanding the instructional force of the nation is the most severe difficulty that this entire program of higher education faces. Appraising the likelihood that the teaching force can be expanded to care for the greatly increased number of students which the Report sets as a goal, even the members of the Commission have been forced to conclude that "the total picture is not encouraging." It is less than encouraging from the point of view of existing colleges and universities, for an expansion of this size—if it comes about—will undoubtedly mean that their own faculties will be freely plundered and their own programs correspondingly weakened.

The third point—and the importance of it to the nation seems

not yet to have been appreciated—is the position in which our private colleges and universities will find themselves if the program or anything similar to it is transformed into reality by Congress. The Commission states that the cost of higher education in 1947 was approximately one billion dollars. By 1952 the cost will have risen, under the terms of the expanded program, to \$2,181,000,000; and by 1960 the cost will be \$2,587,000,000. No one will quarrel with the assertion of the Commission that this figure does not represent an inappropriately high percentage of our national wealth to be devoted to higher education. But it is important that the private colleges and universities realize that \$1,870,000,000 of the \$2,587,000,000 costs as of 1960 will come from federal, state and local taxing sources and will be allocated entirely to publicly controlled institutions, representing a vast increase in the funds which they already receive from the taxing power. Compare this figure suggested for publicly supported institutions, now established and proposed to be established, with the figure of \$506,000,000, which the Report suggests will be available from private sources for privately supported institutions. The discrepancy is startling. Moreover, it is significant that in 1960 the Commission proposes that privately supported colleges have the same income and the same expenditure as they had in 1947. Their enrolment is to remain at the same figure, 900,000.

The significance of this is clear. The privately supported institutions of the country have, according to the reasoning of the Commission, reached their maximum growth and expansion and are seen as 'frozen' henceforth. The principal future work in higher education and all future expansion are regarded as the province of the publicly supported institution.

If our private colleges and universities have arrived at the end of their power to serve the nation and to grow in strength, there has been no evidence of that fact heretofore. Working in harmony with the tax-supported institution, they have made distinctive contributions without which American higher education would be a poor thing indeed. It is as important to the publicly supported institution as it is to the privately supported institution that the latter type of college and university shall not have its life constricted at any arbitrary point of growth,

but that if tomorrow's educational task is to be greater than today's, a means be found by which the privately supported institution may continue to make its full contribution and to grow in power and achievement.

What does the Report propose for the privately supported institutions as it emphasizes the apparent necessity of an increase in the number and wealth of publicly supported institutions? It is, I fear, rather cold comfort: "They should confine their enrollments as well as their programs to levels which they can support on a high quality basis with the funds in sight; they should take all the steps necessary within reason to expand and strengthen their methods of appealing for contributions." The publicly supported institution is to have ready access to federal, state and local funds; the privately supported institution is encouraged to run bigger and better campaigns.

The meaning of this suggestion will not escape any thoughtful reader, particularly the alumnae of a privately supported institution. Their college is left to swim as it can against a current which will grow annually stronger. For as large funds go to support the expansion of publicly financed institutions, the task of the privately supported college or university in competing in the educational field grows more difficult. Moreover, how long can we expect philanthropic agencies and public-spirited individuals to continue to give when we conduct bigger and better campaigns if the general assumption throughout the nation is that higher education is henceforth a responsibility of the federal government, the state, and the municipality? The future of all colleges like our own looks bleak.

Lest these comments appear to be only negative, let us consider a counter-proposal. Let us agree that an educated citizenry is essential to the nation; let us agree that many boys and girls of good ability have not been able in the past to attend college because of financial obstacles or because of discriminatory practices; let us agree that it is still reasonable to consider higher education as a privilege rather than as a right.

If, then, education is and must be a matter of vital importance to the nation, let us strengthen that most typical of American educational enterprises, the free public high school. If federal, state and municipal funds are to be used, let them be

used at this point. It is the high school which ministers, and should continue to minister, to the great masses of our boys and girls; but the contemporary high school—partly because of the enormously accelerated growth which it has had since 1910—is under-staffed, under-equipped and overcrowded. It is here that the major effort can, and should, be made. Let us see that large classes are reduced to manageable size; that high school teachers are encouraged to do their best work by a more adequate salary scale; that new recruits are secured through more attractive working conditions and remuneration. If the non-selective principle in education is valid at all, it is valid through the high school period and no further. It is in the high school, strengthened and assisted and buttressed, that we can best expect to do the kind of work for millions of young boys and girls which the Commission urges that we do.

Let us, in the second place, make full provision for the college education of the ablest among our high school graduates, thus removing the economic inequalities that now prohibit some able students from study after high school. The Commission has made a recommendation which should achieve this end: a series of scholarships supported by the federal government for students seeking the baccalaureate degree; and a series of fellowships similarly supported for those who desire to proceed beyond the baccalaureate degree. If federal funds are to be used for the purpose of higher education, this is the way in which they should be used. The grant should be based upon a stiff competitive examination, thus making sure that the recipient is worthy of the support that he seeks. The grant is to be made to the *individual*, who may choose to study at any recognized college or university in the country. Under a program of this kind, higher education is not a 'right' to be had for the asking, but is a privilege to be earned. And it can properly be pointed out to the applicants and the winners of these federal scholarships that it is only a free and democratic country like the United States that can make available an opportunity of this kind.

Finally, let the states one by one make careful surveys of their own educational needs. It will almost invariably be found that there is need of certain types of vocational school. Since higher

education has generally been the province of the state rather than of the federal government—if the work has not been done free of public cost by the privately supported college or university—it is reasonable that the state should then move to meet its own needs out of its own funds. This proposal keeps the onus of the program upon the state, where it belongs, and spares us the melancholy sight of communities once more turning to Washington for assistance in doing the tasks that they should do themselves.

The title of the Commission's Report is *Higher Education for American Democracy*. Some such proposal as is set forth in these final paragraphs will, in the opinion of some, better promote American democracy and American independence of thought than an omnibus program, non-selective in principle, financed from tax funds, and presenting only a dark future for the privately supported American college and university.

RELIGION AND THE CURRICULUM

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AS ONE views the problem of the church-related college in relation to its rapidly expanding state-supported brother institutions the problem goes far beyond the area of financial administration or of skillful promotion. It goes to the heart of the intellectual responsibility which must be assumed in its relationship to the social and cultural world, of which it is a part. So much of the time and attention of those of us who are administrators has been spent on how to increase contributions of our supporting constituencies, how to perpetuate the college chapel on a significant level, how to keep the religious activities of our college campuses attractive to our students, that we have been prone to steer around or away from the central problem of providing that intellectual training which in its essential tradition will help to preserve the highest values of our Christian-democratic culture.

Bernard Iddings Bell, in the September 22, 1948 issue of *Christian Century*, speaking of this matter says bluntly, "The problem of religion in higher education can never be solved by under-graduate bull sessions and by discussion groups under direction so long as they remain extra-curricular, extra-mural, for such activities are ignored lightly or scornfully by those who set the tone of under-graduate thinking; namely, those who teach."

Of course if the Christian colleges of America are performing their central function as completely as could be desired we would have no serious problem to face, but even the casual observer of contemporary society will quickly come to the conclusion that something is wrong, that we are not perpetuating effectively the spiritual and moral inheritance of our western world.

President Seymour of Yale, speaking a year ago at the 100th anniversary of Trinity College, said, "Between the two world wars our educational institutions seem to have abdicated entirely their obligations to moral leadership." Characterizing

the period as one of great scientific, mechanical and industrial progress, Dr. Seymour continued, "But interest in the moral welfare of mankind did not keep up. People were not concerned to ask what was right and what was wrong. In our domestic scene life was overshadowed by the materialism characteristic of the great boom of the twenties and its collapse. It is not surprising that this indifference to moral purpose should have culminated in disaster. Our foreign policy during this period," Dr. Seymour asserted, "was designed primarily to make the country rich and safe. The irony of it," he said, "was that this disregard of moral purpose, this search for wealth and safety, ended in financial disaster and the most dire of military peril."

President Dodds of Princeton in a little volume which he wrote in 1943 entitled, *Out of This Nettle, Danger*, speaks of this same problem. "Our deficiencies," he says, "have not been in the region of knowledge or science. Our failures have been due to lack of sufficient wisdom and will power to trust our highest aspirations and to link them to our knowledge and science. We are beginning to learn anew in this country that the quality of our civilization is not determined so much by things as by beliefs, by what the people believe to be true and what they believe to be false. Belief in truth is a matter of faith as well as knowledge. Although many moralists and scholars have tried to divorce truth from religious ideas and affiliations, it remains rooted in religion. The fact is that the values which democracy embodies, which America at her best accepts as her own, were first expressed through religion. We shall go astray to our own hurt if we forget that the basis of judgment between true and false originated in religion and will continue to be religious."

Dr. Fred B. Millett in a volume published in 1945 entitled *The Rebirth of Liberal Education* expresses it this way, "Generalizations about the American spirit are dangerous but there is over-abundant evidence that the prevailing tone of American life is utilitarian and pragmatic. The normal extraverted American characteristically finds his values in things, not in ideas or attitudes, or in the possession of immaterial goods. Despite his good nature and his generosity, despite his ready

response to human suffering, he finds the most defensible human goal in the successful life, rather than the good life, and for him the most uncontested measure of success is the possession of things."

Max Otto, Professor of Philosophy at the University of Wisconsin, says, "The vast economic material body of the world lacks a mind to match it and is not animated by a commensurate moral spirit. This backwardness is the tragic inadequacy of our time." Even the more popular literature of the day abounds with an expression of this same inadequacy.

Charles A. Lindberg in his recent book, *Of Fight and Life*, in trying to justify the writing of the book, says, "We are today caught in a vicious cycle where our security seems to depend on regimentation and weapons which will ruin us tomorrow. I believe that, if we do not control our science by a higher moral force, it will destroy us with its materialistic values, its rocket aircraft and its atom bombs—as it has already destroyed large parts of Europe. In attacking scientific materialism I fully realize that science has become the victim of its technologists, as religion became the victim of its fanatics. Hiroshima was as far from the intention of the pure scientist as the Inquisition was from the Sermon on the Mount. The scientist is no more guilty of the situation we are in today than those of us who have made improper use of his discoveries. Our problems are mutual. We must work them out together. Our survival depends upon it. I am writing this in an attempt to clarify the crisis we face, to communicate with men and women of similar concern, to search for a solution."

One could go on piling up the evidence from sources non-theological in character and those unrelated to the professional ministry of any church. The evidence suggests that we are living in an era which is essentially secular in its character and one in which our people are becoming less and less certain of our primary commitments.

Howard Mumford Jones in his recently published book, *Education for World Tragedy*, sums it up in an incidental sentence in a paragraph only remotely related to his main theme by saying, "What American life needs most is a spiritual dynamic equal to that which apparently motivates the Russian mind and temper today."

Walter Lippman, as you know, places the major share of responsibility on education. He says, "It is said that since the invention of the steam engine we are living in a new era, an era so radically different from all preceding ages that the cultural tradition is no longer relevant, is in fact misleading. I submit to you that this is a rationalization, that this is a pretended reason for the educational void which we now call education. The real reason, I venture to suggest, is that we refute the religious and classical heritage, first because to master it requires more effort than we are willing to compel ourselves to make, and second, because it creates issues too deep and too contentious to be faced with equanimity. We have abolished the old curriculum because we are afraid of it, afraid to face any longer in a modern democratic society the severe discipline and the deep disconcerting issues of the nature of the universe and of man's place in it and of his destiny. Modern education has renounced the idea that the pupil must learn to understand himself, his fellow men, and the world in which he is to live as bound together in an order which transcends his immediate needs and his present desires. As a result the modern school has become bound to conceive the world as a place where the child when he grows up must compete with other individuals in a struggle for existence and so the education of his reason and of his will must be designed primarily to facilitate his career. By separating education from the classical religious tradition the school cannot train the pupil to look upon himself as an inviolable person because he is made in the image of God. These very words, though they are the noblest words in our language, now sound archaic. The school cannot look upon society as a brotherhood arising out of a conviction that men are made in a common image. The teacher has no subject matter that even pretends to deal with the elementary and universal issues of human destiny. The graduate of the modern school knows only by accident and by hearsay whatever wisdom mankind has come to in regard to the nature of men and their destiny. The emancipated democracies have renounced the idea that the purpose of education is to transmit western culture. Thus there is a cultural vacuum and this cultural vacuum was bound to produce, in fact it has produced progressive disorder,

for the more men have become separated from the spiritual heritage which binds them together the more has education become egoist, careerist, specialist, and asocial."

Says Sir Robert Livingstone, the able educator of Oxford, about this point of view of Walter Lippman's, "These words accurately diagnose the disease of western civilization and also suggest its cure." When we think of trying to effect this cure in our college organization by a concern for our extra-curricular religious activities, the perpetuation of an attractive chapel program, all of which tend to be outside of the main intellectual tent, we put ourselves in a position of frankly "missing the boat." Many educators in our church-related colleges would agree to this indictment but suggest that the answer lies in making sure that our teachers in all of the academic areas are Christian in commitment and will help interpret the student's new knowledge in terms of these commitments. *Although this is obviously an important consideration it is not the only way out.* It avoids the question which is being posed by this paper—how can the church-related college so Christianize the *intellectual tradition which it maintains* that its impact upon the minds of young men and young women will be in the direction of creating those attitudes, beliefs and commitments so necessary to the preservation of our Christian-democratic heritage. It shall be the purpose of the speaker to suggest the kind of thinking in which we may engage institutionally if we are concerned with improving our programs. I am going to assume now that as colleges related to the Protestant Church we are vitally interested in developing a comprehensive program of general education as well as offering opportunities for specialized education in the areas appropriate to a college of liberal arts. I am also assuming that we are serious about the development of Christian character or the development of personalities motivated by the Christian point of view. I am assuming also that we can dismiss the problem of specialized education in this area of Christian values for it would impinge upon the program of training in the fields of professional religious activity, which is not the concern of this paper. I am assuming also that on the level of general education we are thinking in terms of the curriculum in three major divisions: the humanities, the social sciences and

the natural sciences. I am further assuming that our primary problem on the level of general education is to communicate that knowledge, help develop those skills, interests, appreciations and beliefs essential for successful personal and social living in the contemporary world. The problem becomes, if you are willing to make the preceding assumptions, one of finding out how to infuse this program of general education with a Christian point of view.

First, I should like to indicate a few inadequate approaches if used alone. The first has already been mentioned above, but I repeat it for the sake of emphasis. It is hardly fair to assume that the intellectual tradition on the college campus will be fully Christianized simply by the employment of teachers who are sympathetic to the Christian point of view. While this indirect attack on the problem is necessary and desirable at all times, it will be doubly effective when coupled with the more direct strategy suggested in this paper.

Second, there are many who feel that *a required course in Bible*, while it will have beneficial results in providing a more literate citizenry, will of *itself* not necessarily produce the desired results. One can become a walking encyclopedia of religious literature and still be wholly uncommitted to a way of living which is the essential objective of a Christian world.

Third, there are those who would say that our objective will not be accomplished best by adding a course in religion, whatever the content may be, *which is tacked onto and loosely related to the principal work of general education in the humanities*. One can well understand the mental gymnastics through which a curriculum committee or educational policies committee of any one of our colleges might go, coming to the conclusion that there is a traditional body of material drawn from literature which should be the backbone of the program of general education in the humanities, that there is a body of information and understandings in the field of the social sciences that is important in the social world in which we live, and that there is a body of knowledge and certain intellectual skills in the area of the natural sciences which should be brought together in a program of general education in this area. Then, having come to these conclusions and finding that the area of religion

has nowhere been mentioned, and further realizing that this is a Christian college, decides to tack onto the program of general education a course in religion. This may become a most vicious kind of handling of this problem, for because of its inadequate integration with the basic curriculum, the preachments of the college catalog and the faculty as a whole shout to the student the relative unimportaance of religious values in our central intellectual tradition.

If these are not the most satisfactory ways by themselves to approach the problem of religion in the college curriculum, then how may it be approached?

The reasoning is something like this. The peculiar subject matter of the natural sciences is the natural world. The objective will always be primarily informative. In this division of our curriculum we are seeking to bring the student into contact with information about this natural world, to try to introduce him, in addition, to the method of the scientist and to express the hope that the scientific attitude or the objective attitude will be carried over into his thinking in other areas. The approach to religion and religious values in the science division is largely negative. In a Christian college we hope that our teachers will so handle the material that they will not undermine that religious faith which is fundamental, but it is difficult to see how the teacher of science *as a teacher of science* can go much farther. As a person and as a man, yes, but as a teacher of science, no.

The proper subject matter of the social sciences is man as a social being. The social scientist finds his material for observation and generalization in the behavior of human beings in groups. That which was once social *philosophy* has become social *science*. The concern, therefore, of the modern social scientist is not so much with values as with facts and generalizations based upon observed data. In the classroom, therefore, the social scientist attempts, first, to develop an appreciation of our society as a going concern, second, to make clear some of the significant techniques of the modern social organization in this country, third, to point out the nature of social change and social problems, and fourth, to describe some of the current efforts to solve these problems. This is the objective approach

to the study of modern society and it is with this point of view that we are dealing in our colleges related to the Protestant Church. We may wish for a bit more of the philosophical approach and less of the scientific approach, and in some cases we may get it, but the chances are we shall not change the situation greatly. Concern for values, therefore, is not primarily the concern of the social scientist in his position as man of science working in the area of social phenomena. As a social scientist, therefore, he is not concerned basically with religious values. As a man, yes, as a philosopher (if he is one), yes, but as a social scientist, no.

¹The functions and purposes peculiar to the humanities are less easy to identify. However, the underlying element common to literature, fine arts, music, history, philosophy and religion is their common concern for values. Fred B. Millett in his study *The Rebirth of Liberal Education* points out that intellectually the problem of maintaining either the humanistic or the Christian tradition in liberal education centers in the humanities area. The quest of mankind for the true, the good and the beautiful expresses itself in the arts, in music, in literature; it is revealed through the great personalities of our historic inheritance and is of primary concern in the areas of philosophy and religion. It should be clear to anyone who has worked with the college curriculum that this is fundamental, that the problem in dealing with the humanities as an intellectual and cultural area or medium is how through this medium one may transmit those values which are inherent in the western Christian tradition. If we deal with literature from the point of view of names and biographies of authors and facts about books we are falling far short of utilizing the unique contribution of our literary tradition. If we treat the fine arts in the same fashion we will be losing the unique contribution of the fine arts. If we treat history as a chronology involving political movements and battles in the nations' clash for empire we will fall far short of utilizing history as a medium for the perpetuation of our finest and best. If we treat philosophy and religion from a "scientific" point of view we will lose the unique contribution of these areas, which is for values. The trouble with us in working with the college curriculum is that we are

inclined to re-shuffle the content of our courses, put on new labels, and assume that we are accomplishing significant ends. This kind of tampering with the curriculum will never do the job of bringing *into the exposition of the western tradition a concern for those supreme goods which we have inherited from the Christian point of view as modified by the Greek and Roman worlds.* This, in a Christian college, should be the essential function of the humanities.

One of the most stimulating volumes on the subject was published in 1944 and is a collection of essays on education by Sir Richard Livingstone, president of Corpus Christi College at Oxford. He says, "My suggestion is that the subject of the picture mankind is trying to paint is a world of human beings as perfect as human nature allows, *that our model is therefore human greatness and goodness and that we must start with a vision of these derived from the only source we know, from the revelation in religion, in philosophy, in history, in literature, of human nature at its best.*" Adapting this point of view to our conception of the college curriculum, it would mean that general education in the humanities division should become an introduction to *human greatness and goodness, that is, to those values, ideals, and aspirations which represent the highest in our western Christian culture.* It is not suggested that the second rate from the point of view of our own tradition should be completely ignored, but it is felt that if placed beside that which is first rate the tastes of young men and young women will tend over a period of time to gravitate toward that which is best. The vicious part of our handling of the problem of values in the areas of the humanities is that we are entirely too timid about labeling that which is first rate and that which is not. We become the victims of this timidity in our obeisance to what we have called the objective point of view. We have desired to avoid indoctrination. If we mean by indoctrination distorting a picture or dishonestly concealing the facts we should all, I suspect, condemn indoctrination; however, if we mean on the other hand an honest effort to persuade our younger generation that some things are better than others, that there is good art and bad art, that there is good music and bad music, that there is admirable literature and less admirable literature, that there

is a desirable Christian goal, and that there are goals that are not properly called Christian and are therefore undesirable, then we would probably say with equal equanimity, let us indoctrinate, for only through the acceptance of the best in our tradition will we provide for the finest for the future. It is fair to say that there *is no other way*, that our programs of general education in the humanities division *must emphasize the unique contribution of this area which is the concern for values and must so present the finest of our Christian culture as not only an essential part but the best of that tradition*, and frankly *the most important aspect of the total problem of education*. I do not want to labor the point in the abstract but I would like to put the idea in its current form.

At Hamline University in the Humanities Division, apart from the basic requirement of English and a foreign language which are required for purposes of the development of skills, the general education program is effected largely through a course which is now being built and which will be extended, entitled, "The Philosophical and Religious Backgrounds of Contemporary Civilization." The objective of this program is really quite simple. We are going to try to introduce our students to the best in philosophy and religion through literature and history in the hope that we can inject into the main intellectual stream on the Hamline University campus the Christian tradition in all of its implications. I am not for a minute suggesting that this is the only way that the church-related college can organize its curriculum for the purpose of achieving those objectives, nor that it can be done fully with one course, but it is a serious effort to bring the Christian tradition and our cultural inheritance together, using the Christian, Greek and Roman roots from which the best of our civilization has stemmed. The concern will be not for chronology, for dates, facts about people but for the development of insights, understandings and beliefs which will grow as a result of the presentation of that which represents the best of our inheritance. It is the view of the speaker that it is only through some such concern for moulding the intellectual life of the college campus that we will come close to discharging our central responsibility as colleges related to the Protestant Church.

I should like to close this paper with a comment by Sir Richard Livingstone. He says, "Plato saw what we ignore, not only that education is the basis of the state but that the ultimate aim and essence of education is the training of character to be achieved by the discipline of the body, the will, and the intelligence. Therefore, he planned his whole scheme to this end, yet in such a manner that intellectual education was in no way distorted or ignored, that the intellectual and the moral coincided. We, where we attack the problem at all, do so in an amateur and haphazard way." Or to use Plato's words himself, "We would not have our guardians grow up among creatures of moral deformity as in some foul pasture where day after day feeding on every poisonous weed they would little by little amass corruption in their very souls. Rather we must seek out those craftsmen whose instinct guides them to whatsoever is lovely and gracious so that our young men, dwelling in a wholesome climate, may drink in good from every quarter whence lies a breeze bearing health from happy regions. Some influence from noble works constantly falls upon eye and ear from childhood upward and imperceptibly draws them into sympathy and harmony with the beauty of reason whose impress they take."

It is the suggestion of this paper that if our program of general education in the humanities were to perform this function, which is its unique function, our church-related colleges would make greater contributions to the further development of our Christian culture.

PREFACE TO COLLEGE CHAPEL

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IT IS not yet clear whether the church-related college is the last stand in a forlorn cause or the pioneering outpost of a new settlement in the wilderness. All who are concerned to discuss what sort of religious program an independent college should have must make a prior and ringing affirmation about the essential nature of a true college, or we are already lost, however vigorously we maintain the motions of struggle. The primary purpose of this article is to deal with that affirmation. Without equivocation let me declare it now: The true college does not have a religious program; it *is* a religious program.

In a civilization which depends for its survival upon the rapid extension, deepening and unifying of the process of education, we must boldly state that these can occur only if we start the process from the center, from religion. We have to state it boldly, because in contrast to current American educational practice, it represents a radical idea. How the disassociation between church and school has occurred makes an interesting analysis at which this paper can only hint. It is of more immediate importance to note that, whereas in the development of western Christian civilization the school originally was a function of the church, it has become in America an institution entirely independent of its parent, often holding higher status in the mind of the average citizen.

The religious school is the exception to the rule; and in the exception we find hope that "these bones shall rise again" into vital, world-saving life. Obviously, in saying this, the broadest possible definition of the term "religious school" is intended, a definition in which the constituency of the school is not limited to one religious group. Obviously, too, there are grave dangers in the whole idea which are responsible in part for the separation of general education from religion, dangers evident in any narrowly sectarian school. But the non-church school represents even worse dangers. The dangers of parochialism do not controvert the need for bringing to life the dry bones of mankind

by restoring the body-sustaining circulation of faith in God, pumped out from the healthy heart of society, which should be the church.

The danger signs of that decay which leads to the falling apart of society have appeared both in the church and in the school. I think of two signs in religious life which, when their spread is evident, mark the sure presence of deadly disease. In education, two other developing symptoms give equally grave warning.

First, those of the church. The initial point to make is that the church has lost its place of central significance in education because it has lost its own sense of distinctiveness, its compelling concern for the whole of human life and its claim to total jurisdiction. It has adopted Sunday religion. There are too many members who, though often in a very refined way, resemble the man boasting that though he got drunk and stole chickens and slashed folks with razors, he'd never, thank God, lost his religion! For how few Christians is faith the primary, motivating, directing influence every day of the week and every hour of the day. Religion has become limited largely to a certain day and a certain place. It is a department of life; and those people who are judged to show a special bent for it are set apart to take charge of the department. Of course the inevitable result of such watered-down religion has been the development of other departments. It is no wonder that in this advanced age men fervently can proclaim the shibboleth, "the separation of church and state." Of course we should be concerned to maintain the separation of the *churches*, meaning the *sects*, and the state; but how much more concerned we should be to recover the relation to society which the church of our forefathers had. Yes, even better, we must rediscover what the early church had. The Epistle to Diognetus put it something like this: "What the soul is in the body, this the Christians are in the world."

The second danger-symptom in our religious life is quite different, and no doubt is greatly responsible for the reactionary development of the first. It starts off well enough with the claim that all of life should come under the directive of the church, including education; but instead of meaning the true, rather undefined, multiform, spirit-determined, universal church, a single bigoted sect is intended. Religionists following this

diseased practice have created a multitude of religious totalitarianisms, each ruthlessly trying to mould youth by what are essentially propagandist rather than educational methods, setting up as absolute the inherited and accepted opinions of the religionists themselves. Error, they have said, must have no platform—error being whatever is in disagreement with the sectarian formula.

This, of course, is sin of the starker sort. It is idolatry, self-worship, bowing to one's self under the pretense of bowing to God. It is kowtowing to that limited divinity which one has made a part of one's own expanded personality. From such sectarianism it is no wonder that education should break away.

On the side of the school, disease is apparent in the infinite extension of the departmentalizing process, the luxuriant proliferation of species of knowledge. The variety and number of species which our schools and colleges give us today is amazing—and thoroughly confusing. Our knowledge is multiplied and our wisdom is neglected. For instance, the small, very fine college for men which I had the privilege of attending, which I have loved dearly and mourned over often, offered to us eager youths courses complete with the latest details of scientific, literary, historical, philosophical and all other knowledge; but it forgot to mention why we should be taking courses at all, did not help us to seek what bound them together in some meaningful whole. Except for the grace of God, the result of that sort of *ineducation* would have been, not split personalities, but exploded ones! We were to learn all sorts of things, but not how to live. Be it noted that this loved and long-lost college of mine was founded by a religious denomination, to educate its ministers. Perhaps that has played a part in the recent inauguration of a new life movement—my own description of this college's fresh, daringly unified curriculum. There are other singular indications that the disease of *departmentalitis* may yet be cured, at least in higher education.

The second dangerous aspect of our current educational practice results from the same condition which produced the first. It is dehumanization, or, if you prefer the term, depersonalization. During the epochal first Assembly of the World Council of Churches, in Amsterdam, Emil Brunner emphasized how grim

are the final results both of capitalism and communism, and essentially for the same reason—depersonalization. We have only to look around to see for ourselves how capitalism produces, or at least suits, a secular society of anonymous power and responsibility, of right by numbers and not by insight, where a man is judged chiefly by, and exploited for, his money-making function, and where religion is kept harmless by being given a respectful tip of the hat on Sundays. Communism, on the other hand, is a militant and violently materialistic fundamentalism which seeks to force all minds into a single pattern and which finds significance only in the functions of a man in the service of the all-demanding state. If the latter is the overdirected life, obviously dehumanizing, the former is the undirected life which detracts from a man's personality by leaving him unrelated to God and unintegrated into a responsible community. When circumstances tear away the false securities of the undirected life, men left long at its mercy will tend to jump into the ranks of the totalitarians for one last fling at finding personality by losing it in a cause, however false and limited. We know that Gerald L. K. Smith is just biding his time.

Modern education, being the fruit rather than the root of the current social order—or, more accurately, disorder—reflects the general dehumanizing tendency. It prepares man as to his functions, but fails to show him the meaningfulness of his personality which gives his functions significance, fails to point up the infinite importance of his divine destiny, the necessity of his becoming at once an individual and a responsible member of society.

Here, then, is the picture of the man who comes through our church and our educational system today. He may or may not exhibit a sabbatical, sectarian religion—it is an elective which he may choose; in any case, his being is departmentalized and de-personalized—in the words of the child's record, "scattered, splattered and shattered into a zillion pieces!"

It would not be surprising if someone should think, "What has this to do with college chapel?" I should say in answer that my purpose, however successful, was to give the gist of my point of view in declaring at the beginning that a college should not *have* a religious program—it should *be* one. I wanted it considered

that the essential education is religious education; that the heart or core of every aspect of school life and every other kind of life is religious; and that past failure to proceed on that basis does not diminish present necessity to do so lest we perish.

My convictions have led to a recent change in my life work which might appear externally to be a violent uprooting, but which is, in fact, a reaching of the roots for deeper hold. From a position as a minister in the most comfortable of all denominations, I have moved to a place where I really have to scratch to make ends meet—and I love it! I have come to Earlham College. Not because I am less concerned, but because I am more concerned for the church to be restored to its redemptive distinction, I have joined this adventurous community. It has been my conclusion that one of the best places—for me, the very best—to work at this business of what Kierkegaard called introducing Christianity to Christendom is the church college.

There is danger of complacency here, and I hope to be able on the whole to avoid it. I have been a part of my new family long enough to see that Earlham, for example, often misses the bullseye. It does, however, generally hit the target. It has the three distinguishing marks which Elton Trueblood suggests are the signs of true possibility: it is small enough to be a family, it maintains academic excellence, and its educational personnel are men and women not only competent in their fields but also thoroughly devoted to the gospel.

Perhaps this is what distinguishes the Earlham experiment from many other colleges. The proposition that a true college *is* a religious program is compatible with Earlham *efforts* if not with our achievements. I doubt if many colleges, especially liberal, non-fundamentalistic colleges, would consider such a proposition with any seriousness. My hat is off to the University Christian Mission, the Student Christian Movement, the Council on Religion in Higher Education, and to all the other efforts to provide more adequate recognition of religion in higher education. Is it not realistic, however, to admit that in these efforts we shall be grateful for small mercies, grateful if some colleges take a few steps to make some sort of place for religion somewhere near the center of the curriculum? Granted, then, that more, much more than this is our present

requirement, granted, also, that Earlham does not achieve all that it attempts in this regard, it comes sufficiently close so that I should like to use it as we take the next creeping steps in stalking the subject of this paper.

The Earlham signature phrase is "home of free men." As no institution practices all the implications of its signature, so also we do not; but we dare at least to declare our ideal, knowing and being willing that we shall be judged according to our performance! Home of free men—or better, freed men, men freed from what I call *derivative* living—living second-hand off ideals and conventions derived from others. Freed for *initiative* living—living on their own before God, each as a person who has met the issues of existence first-hand and come to working terms with them. A man himself must come to life, and not be merely a kind of resultant of the forces which beat upon him, forces of prejudice, superstition, ignorance and desire. A man must be *educated*—led out of dependence to independence.

According to what is called in the catalogue "the Earlham Idea," such education has a fourfold aspect. In the first place, it involves the unfolding discovery of the essential *worth of the individual*, springing from the acknowledgment of every man as made, in some sense, in the image of God, as being the child of God, as having within him—at least potentially—the principle of the inner light, or, to use another Quaker phrase, the living seed—what George Fox called "that of God in every man." True education brings a man to knowledge of this in himself and in his fellowmen, with no possible exceptions due to race, creed or previous condition of servitude.

The second educational essential is *discipline*. By this is meant rigorous intellectual and spiritual training, the inner development not only of the will to study the truth and learn the right, but of the power of choice as to what is true and right, with direct result in action.

The third inevitable of true education for initiative living is fellowship, *mutuality*. The true individual is one who grows in the experience of community—not unified, fundamentalistic collectivism, but true community, in which differences become creative by being shared as the equally respected insights of individuals who, rather than seeking to propagate their own ideas,

are trying to discover together the rich patterns of the mind of Christ. So many of these patterns can be found only in open-minded, loving-hearted fellowship!

The final cornerstone of the building of education is marked out as the sense of *mission*. The fellowship of free, disciplined men and women is not content to enjoy the truly educated life in an ivory tower of complacence. Whatever of value it has must be shared beyond its own or it will be lost to its own. Thus in ideal, and quite thrillingly in growing practice, faculty and students alike find that education is incomplete until it includes outreach; and every member of the Earlham family is expected, as part of his own education and his contribution to the education of others, to participate in service projects, work camps, church deputations and the like.

These four principles, the worth of the individual, discipline, mutuality and mission, constitute a definition of education by which men are made free. The place of chapel? We are in a position now to understand why the place of chapel is where it is: at the center of the program of a college. If a college is something like what has been described, rather than a multiple-knowledge factory, the conclusion is surely inevitable—chapel is the heart of the college.

No single one of the four essentials of education can be achieved without religion. Is that questioned? The training of the "initiative individual," as he finds himself through fellowship and service, which is the major object of real education, is likewise the major object of the living church. It *can* be attempted without benefit of clergy—but with as little likelihood of success as the experiment from which that phrase is borrowed!

This is not to say, by implication, that chapel *is* the religious program. It is only one aspect of the full emphasis. It is, however, the central aspect, without which a united *esprit de college*, basically informed by the true educational idea, could not be possible.

Let us grant that the chapel experience is not by any romance to be pictured as consistently having the dynamics of, for example, the campus Peace Fellowship, the student Christian Association, the cell groups. Nor will it compare in generative

power with the faculty group. These are comparatively small groups, explorative, advance scouting units for the rest of the family. If chapel is said to be the heart of the college, these small groups may well be likened to its nerve centers, by which the heart is able to keep pumping the life-blood to all the organs of the body of the college—yea, even to its athletic toes and fingers! The small groups, however, would be powerless and ineffective if their dynamics could not be expressed in a community which was held in lively togetherness by the influences of the chapel hour.

Because chapel is at the center, therefore, it deserves the best planning, the ablest speakers, the most unfailing attendance of any college session of whatever kind. Whereas in the secular school compulsory chapel is self-defeating, in the true college it is self-necessitating. Attendance could, and at Earlham we believe it should, be on an honor basis; but chapel should be understood by every entrant to be the core occasion of the college week, which he voluntarily is choosing to support in a thoroughgoing way in choosing to come to such a college. Then let the college see to it that he is not disappointed in the high expectations he will have of the occasion; let the college beware of using it as an excuse for narrow indoctrination along fundamentalist lines; let the college even be sure at times to give what it deems error a platform, so that the student can have genuine choice and the opportunity of becoming, not a derivative, but an initiative individual; let the college make of this common experience the high-point experience of the whole community, week to week.

Thus will the worth be proved of placing chapel at the heart of the true college, the college which does not have a religious program because it is one.

FREEDOM UNDER FEDERAL AID TO HIGHER EDUCATION

RUSSELL D. COLE

PRESIDENT, CORNELL COLLEGE

THREE has been considerable discussion recently on what is called the plight of Higher Education in the United States. The inequalities of opportunity for Higher Education and the inadequacy of the support to institutions of higher learning are most frequently mentioned. It is asserted that the appointed hour is here for the realization of planned mass Higher Education subsidized by the Federal government. There is no danger of control in the proposal, we are told, for any Federal law will not only omit controls over administration of and instruction in the colleges to be aided, but will go on specifically to forbid such controls by Federal officials. The assumption is that the American people have failed in their educational task and will no longer provide adequate funds without compulsion from the Federal government. The Federal government's power to tax will force the people to do right by education.

Concerning these assertions and proposals I want to make several observations.

The proponents of such proposals lay great emphasis on the deficiencies and the shortcomings of Higher Education in America but pay little attention to its marvelous achievements. It is a recognized fact that in the short span of our national life we have developed more widespread opportunities for Higher Education than has any other nation in the world. Furthermore, a larger percentage of the population has profited by these opportunities than in any other country. The Office of Education reports 2,408,249 students in 1788 colleges in the United States. This country has more young people receiving Higher Education than all of the rest of the nations together.

The former president of Iowa State College, Raymond M. Hughes, has called education "America's Magic", writing "What is this magic which our nation possesses that seems to set us apart, in a sense, from others? There is but one answer to the riddle that is in so many minds around the earth. It is uni-

versal education, not only at the elementary level but also through the high school, and, within limits, the college and the university. A wide gulf, more difficult of passage by far than any expanse of waters, separates us from other peoples of the world in this respect. It is a new thing in human history . . ."

These achievements are not lightly to be set aside. They reflect on the part of the American people, devotion to and the determination for Higher Education. Indeed, from the very beginning of our country Higher Education has been an integral part of the American way of life.

How have these achievements been accomplished? It has been through a system of Higher Education kept close to the people. The control has been decentralized. The responsibility for administration and support has been kept at, or as closely as possible to, the local level. A keen interest has been developed in particular institutions. The people gladly have assumed responsibility. They have taken pride in their achievements. They have joined initiative with a desire continually to improve their institutions of Higher Education. There is no reason to assume that this local interest and initiative will not continue. The educational lobbyists in Washington would have you believe otherwise. But there has been no loss of faith or of interest on the part of the people. More than ever recognition has been given to the importance of Higher Education.

No one likes the congested conditions which now exist. Current surveys indicate that both public and private schools recently have taken special steps to meet their educational problem. These steps have been taken because of local interest and initiative. It is not unreasonable to believe that this will continue and that, as a result, improvement will obtain. To believe otherwise, is to have little faith in the American people and in the American way of life.

The American people are to be praised rather than castigated and if given the chance will exercise their initiative for the improvement of Higher Education and will do so without the use of Federal subsidies.

But, suppose Federal subsidies for general budget purposes come. It would be the more expensive way to support education. For to tax and spend at home would avoid the 33 1/3% which

would go to the Federal government for administration and supervision. Already many public and private institutions draw large parts of their income from Federal contracts, some institutions according to estimate as high as 50%. These contract relations could not be terminated without seriously crippling the programs of such schools. General budget subsidies in addition would tend to make Higher Education even more dependent on the Federal government. Once Federal funds are received and incorporated into program there is little tendency for a school later to reject such subsidies. In fact it is anticipated that these subsidies will be continuing. It is not difficult to forecast that the same arguments will be used in the future for increased subsidies, which, of course, will mean increased dependence. As the dependence increases, it becomes more expedient to follow the wishes of the source of security. The result would be to move the center of thinking and planning away from the schools and the people to a few detached persons in Washington. This whole idea is offensive to the spirit of America and contrary to its fundamental ideas.

Under such circumstances, there can be no guarantee which will remove the threat of control. The proponents of Federal Aid say that because such controls are forbidden there is no danger. Just how can such a promise be made binding? There is no way to make it so. Congress can always write a new law. Stipulations which would enforce control along with the subsidies can always be inserted. There is no guarantee that arrangements would prevail beyond the period of the current appropriation. Several years ago in his opposition to a Senate bill for Federal Aid to education Senator Taft asserted that there must be either Federal control or waste. "There is no middle ground", he declared. There is every reason to believe that ultimately the Federal government will supervise what it subsidizes. The acceptance of public funds by any institution, public or private, carries with it the acceptance of the right to exercise review and control of the educational policies and procedures. Indeed, that idea is already held for recently there appeared this shocking news item—"In a speech on November 30th, in New York, Oscar Ewing, Federal Security Administrator, admitted that he had recommended to the President that authorities in Washington should control the allocating of funds to individual schools."

The only conclusion that one can reach is that to accept Federal subsidies is to live under the constant threat of increasing Federal control—which would result in one of the most devastating monopolies imaginable.

The final result of such procedure would be to force out of business one of the principal assets of our educational system—the free and independent college. Last year the privately supported colleges enrolled slightly more than half the college population—50.7% to be exact—or in terms of numbers of students 30,000, more than half the college students in the country. The free and independent colleges are the greatest safeguard of the quality of public education. If they did not exist they would need to be created. Strong independent colleges safeguard the freedom of public institutions. As you know, the attitude of the President's Commission on Higher Education is hostile at this point. It insists that only publicly controlled colleges shall receive the Federal money even though it "will undoubtedly force many of the weaker private schools out of existence and profoundly affect the whole pattern of private institutional support." In any case it will be up to the independent college to survive if it can.

This is in effect a direct attack on the American system of Higher Education. Ultimately, it would be said to the youth of America—"the State is the only institution that can furnish you an education." Should that happen then the intellectual, spiritual, political and economic freedom which we cherish will be known only as it is read in the pages of history.

There is only one way this can be averted. It is for individuals, for local and state governments, for every element of private enterprise to give the necessary leadership and money for an adequate financial support of Higher Education. In this connection one is reminded of the oft quoted observation—"When the time of execution is at hand, nothing succeeds like celerity and dispatch."

THE PRIVATE COLLEGE AND FEDERAL AID

CHARLES F. PHILLIPS

PRESIDENT, BATES COLLEGE

I AM a college president who does not want the federal government to extend additional financial aid to today's independent or private colleges. I oppose such additional aid through either financial grants to private colleges or federal scholarships to students who attend them.

The trend is toward increased participation by the federal government in the social and economic life of our citizens. It seems quite likely that this trend will continue until we have more federal financing of education in private colleges. As a matter of fact, the majority of the presidents of our private colleges *want* this to happen. At least, early in 1949 at a meeting in New York City, they adopted a resolution approving "the proposal of the President's Commission that federal scholarships and fellowships be established"; adding, of course, the conscience-protecting proviso, "*provided that* educational standards be maintained."

Let me also make it clear that my position is not influenced by the financial position of the college of which I happen to be president. Bates College is not a wealthy college. Quite the contrary! Like so many other private colleges, it needs additional funds for higher faculty salaries and for more and better buildings and equipment. It could use thousands of extra dollars each year for scholarships to capable students who lack funds. Yes, there are nights when I return to the campus from an unsuccessful fund-seeking trip that I almost weaken to the temptation of federal funds.

To complicate the picture still more, let me add another point. I am not opposed to *some* colleges being financed by city or state governments: the city college and the state university are well-established institutions in this country and we need their services. I would even look with favor upon the establishment of a national university (but not located in Washington, D. C.'s humidity) supported in large part by federal funds.

So I find myself among the minority of college presidents on this question of federal aid to private colleges and I recognize

that it is the majority which will probably win the battle. Moreover, my own college needs additional funds. On top of it all, I am not opposed to the use of some city, state and federal money for certain schools and colleges which are controlled by the units of government. Then why do I oppose further federal financing for *private* colleges?

Part of the answer is found in my belief that *improvements in higher education in the United States (and in any country, for that matter) will come most rapidly through intensive competition among colleges financed in various ways.* We need competition among the college supported by religious groups, the college supported by government and the college supported directly by private citizens and corporations.

It is from this keen competition that experiments in education will come—and to these experiments the private colleges will contribute far more than their share. The mere fact that they are *private* places them in a position to experiment. That in fact this is true is attested to by the far greater amount of educational experimentation—new programs, new procedures, new ideas—which has taken place in the private college, rather than in the government-financed college, since the end of World War II. Bluntly stated: we need the private college to serve as a competitive weapon to lift the standards of higher education.

But there is another part to my belief that we need the private college: *it provides us with the best insurance we have that academic freedom will be maintained.* Please note: I am not saying it is inevitable that if all colleges were financed by the government, academic freedom would disappear. Neither am I implying that such freedom exists in *all* private colleges; even real life contains some colleges like Good Hope College for Women in the current Broadway play, *Goodbye, My Fancy.* But I am saying that history provides enough examples of the loss of academic freedom in government-financed colleges to give us cause for concern. History also makes it clear that—although there are some private colleges in which presidents, boards of trustees, or large donors are so unaware of their responsibilities that they place serious restrictions on freedom to think, talk and write—the private college, with the great delegation of power which it gives to its faculty, provides the most likely surroundings for the maintenance of academic freedom.

Some supporters of federal financing for private colleges point out that such colleges are already financed in part through federal government subsidies. As proof, they cite the thousands of G. I. students who have been supported by the government in private colleges since World War II. And, quite correctly, they point to the federal tax laws which, through their deductions for charitable contributions, encourage gifts to private colleges. If private colleges have fulfilled their functions with a little federal subsidization, they say, what have they to fear from a little more?

This argument is a familiar one to anyone who has even so much as listened to a freshman debate. It rests upon the absurd assumption that there are but two extreme positions which can be taken. Further, it assumes that if you compromise with one position in even a very trifling amount, you automatically must support the opposite extreme point of view.

The absurdity of this argument is evidenced by our daily actions. The great majority of Americans believe in law and order as against law breaking and disorder. Yet we break the speed limit "just a little bit" and watch gleefully through our car window mirror to see that "the trooper isn't coming." From this we do not conclude that all speed laws should be abolished and all troopers taken off the highways!

In this connection it is instructive to recall the story of the thrifty Vermont farmer who decided he could save some money by mixing sawdust with the grain he gave his horse. When the proportion of sawdust was low, everything seemed to be going well with his horse, so he gradually raised it. Of course, just as the ratio approached 100 per cent the horse died.

In other words, few things in this world are black and white. Usually, they represent some blending of the two and the significant thing is the *degree of blending*.

Now in education in the United States the degree of blending has already reached a high level. To a far greater degree than we recognize, our children are being educated on the tax payer's dollar. Except for certain schools operated by religious groups, practically all our children receive their primary and secondary school training in public institutions. At the college level, already well over 50% of all students are in city or state colleges and universities. Moreover, as I have already stated, it is true

that even private colleges are being subsidized by G. I. money and by favorable tax laws.

I am quite willing to admit that *perhaps* we would not change the nature of the private college if we subsidize it somewhat more than we do today. *Perhaps* we could add some federal scholarships. *Perhaps* we could even include some direct federal grants to private colleges. *But we really do not know* how far we can go without changing the nature of the private institution. And we are dealing with such an important matter that it is too dangerous to extend the experiment.

My college president friends who want federal funds for their private colleges tell me that my argument to this point does not take into account the "facts of life." Don't I realize, they say, that private colleges are desperately in need of additional funds? Even though I have been a college president for just five years, have I not discovered that—tax laws being what they are—it is difficult for a private college to raise money? And don't I know that, unless federal aid is forthcoming to the private college, the lower tuition and new buildings of the state university will soon deplete my student body?

I recognize the strength of these arguments. As I already have said, the college of which I am president is not a wealthy one. It has a relatively low endowment fund—about two million for a student body of 750. At today's low interest rates (the Bates endowment earned less than 4% last year as against nearly 5% several years ago when interest rates were higher) this endowment produces a little over \$100 per Bates student, or 20 per cent of the college's total tuition and endowment income. In some competing colleges this ratio is 40 per cent or more. Consequently, Bates is in need of more endowment funds.

I also recognize that the inflation from which the United States (and the world) has been suffering has intensified the financial plight of the private college. With approximately the same size student body, the Bates College annual fuel bill today is over \$22,000 as compared with \$13,000 in 1940. It is costing us \$157,380 to repair and maintain our campus each year: it cost but \$68,697 in 1940. Even though faculty salaries have lagged behind the rise of wages in general, our total instruction cost for this year will approach \$250,000 as compared with 1940's \$170,000.

With endowment income failing because of declining interest rates and operating cost increasing, Bates, along with other colleges, has raised its tuition. In 1940 our students paid \$300 for two semesters (a college year) of instruction. Next fall they will pay \$500—a 66½ per cent advance.

While a higher tuition has met the immediate problem of balancing our budget, it has made the government-supported college, which has relied more on larger appropriations from the legislature than it has upon increased tuition fees, even more attractive to the prospective college student. In view of this, it is not perhaps very surprising that our college presidents voted to ask the federal government to grant scholarships which can be used at the college of the student's choice!

Yes, our private colleges are desperately in need of funds. Moreover, they need funds at a time when fund-raising is most difficult. Never in history have so many worth-while causes—some of them operating with high pressure methods—been presented to the American people: Community Chest, Red Cross, hospitals, CARE, cancer research, United Jewish Relief—the list can be expanded at will. Yet, all these campaigns are taking place at a time when corporation and personal income taxes are near their all-time high: a time when building a fortune is growing more difficult: a time when it is increasingly difficult for people to give in large amounts.

So, as the president of a small private college, I find myself in this position:

First, I believe that the private college can make its greatest contribution to a free society if it does not become dependent upon government for its financial support.

Second, to make the greatest contribution possible, the private college needs additional funds, and it needs them at a time when fund-raising is growing more difficult. ("I support our State University with my tax money; I can't also give to a private college," is an argument which meets me on many an occasion.)

Third, the trend is clearly toward the increased participation of the federal government in the daily lives of our citizens, a trend to which the majority of presidents of our private colleges have already bowed, by urging the establishment of federal scholarships.

Faced with these facts, what should I do now? The answer falls into two parts.

First, I will join with others who share my opinions and work in every way against the passage of legislation providing federal aid to private colleges. I will urge our citizens, particularly our educators, to reconsider the dangers they are undertaking if federal aid becomes a reality.

Second, I will urge America's corporations and private citizens to increase their giving to private colleges so that the pressure on the college president to accept government aid is reduced. To this end, the federal government itself can contribute much by minimizing its own spending so that we can eventually look forward to lower tax rates—with more funds left in the citizen's purse for philanthropic purposes. Personally, I do not think it too much to say that *unless* citizens and corporations are left in a position so that they can give and *unless* they do give to the uppermost of their ability, the private college as we know it is doomed. And if it is doomed, a major bulwark of America's traditional freedoms—freedom of religion, freedom of speech, freedom from fear of one's personal safety and freedom of enterprise—will disappear from the American scene.

But what will I do if the fight is lost, if more federal aid is made available to our private colleges? To this question, the answer is clear. *Once the decision has been made*, I would do everything in my power to secure Bates College's full share of whatever is available. No other action would be fair to the college I represent and its students.

Moreover, in following this procedure I would be living up to my conviction as to how a democracy operates. Under such a system the opposing points of view are set forth—just as I am now setting forth my position—and then the people make the decision directly at the ballot box or indirectly through their representatives. Once the decision has been made, we accept it and make it operative. I expect practically all of those college presidents who now oppose federal aid to their colleges would follow the same principle.

In brief, the issue is clear: if the citizens of this country do not have enough interest in maintaining the independent, private college, no action on the part of the presidents of these colleges can save them.

THE MULTIPLE-TEACHERS COLLEGE SYSTEM AND THE TEACHING PROFESSION

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HIGHER education in the postwar period is undergoing considerable reorganization in many states. Changes are in order to provide more adequate opportunities for a greatly increased number of students. In addition, the large enrolment in public schools and the postwar economic prosperity have precipitated a crisis in the teaching profession. Reorganization of higher education must try to meet these problems. Inevitably the teachers colleges will participate in the reorganization, for they themselves have contributed directly or indirectly to the educational problems of the day.

The problem of securing enough teachers to meet the demands of an educationally minded nation is an old problem and in the past has led each of many states to establish numerous teachers colleges. The thought was that by so doing all those high school graduates who are inclined to the teaching profession will be accorded the opportunity of preparing for that profession with a minimum of expense. Probably the biggest saving would result because many students could remain at home and commute to the college rather than have to bear the substantial expense of room and board away from home. Most of the teachers colleges exacted very low fees, even compared to state universities and general colleges. In some teachers colleges the textbooks were furnished free of charge to the students. Little more could be done to lower the expense of the prospective teacher as he acquired his professional education. However, it seems quite evident that the planners of numerous teachers colleges underestimated certain very serious problems which the system would be inviting.

The undesirable consequence which has contributed substantially to the problems of the teaching profession was the production of "teachers by default." This development arises out of the general movement toward mass higher education in which

the forces of social compulsion upon many high school graduates to "get a college education" are irresistible. In addition, there are many ambitious high school graduates who honestly want to acquire a higher education. In a goodly number of these families, financial restraints are present which would often be sufficiently large to deny the student a college education if it were not for the handily located teachers colleges with their low fees. For those students with the ability and inclination to become teachers this is a real boon. However, most of the students who want a college education do not want to be teachers. Yet it often is a teacher's education or no college at all for them.

The academic preparation of multitudes of "teachers by default" inevitably results in a low quality of teachers. Because of lack of interest in their professional studies it is generally true that they did not learn all that they should or might have learned had they had enthusiasm for a teaching career. Thus, the value of the academic training of these "surface teachers" is distinctly inferior to what it should be for the "true" professional teacher. That is not all, for adverse selection comes in at yet another point, to lower the quality of the "teacher by default" who actually enters the profession. The more capable of the teacher-trained graduates are able to find positions in fields of their interest despite their teacher's education. Those teachers college graduates who are unable to go into employment which they prefer find no other alternative but to apply for a teaching position. As a result, school vacancies not only are filled with personnel uninterested in teaching but who also have been unable to secure any other "more desirable" work.

The effect of a low quality of teachers is detrimental in several serious ways. Most obvious is undesirable harm done to the students. Not only may the factual quality of the instruction be low but inspiration will be lacking. It is well known that good teaching requires that the teacher be stimulating. There is little doubt that students will not be inspired to seek knowledge when guided by a teacher who has no interest in his work. A low quality of teaching, if prolonged and extended, will gradually but surely chip away the very foundations of our political democracy and fail miserably to integrate the personalities of our neurotic civilization.

The low quality of teachers has dealt a devastating blow to the prestige of the profession. It can readily be admitted that the prestige of the profession is, to a considerable extent, dependent upon the calibre of its members. There is no question that the mental ability, fund of knowledge and personality of many in the teaching profession leave much to be wanted. The present adverse selection of teachers in the manner described above creates a situation which inevitably leads to a discrediting of the profession. It does not take long for the average or above average student or adult member of the community who comes in contact with teachers to discover that a good many of them cannot, nor do they deserve to, command professional respect. The obvious result is a grave injustice to the competent members of the profession. Often the most bitter criticism comes from those "teachers by default" who have secured positions outside of the teaching profession and who have always discredited the profession.

Because of the lack of interest which the "surface teacher" has in his teaching duties he is very likely to leave the profession whenever he sees an opportunity to do work which he really prefers. This situation prevailed considerably during and after the recent war. Such an experience would normally be expected to occur during periods of business prosperity whenever job opportunities in almost all lines of work become more plentiful. Educational institutions suffer severely because of this great and periodic personnel turnover. Emergency replacements are made with "teachers" of even more inferior quality. Over-all planning by the educational system in securing an adequate supply of qualified teachers is well-near impossible with this type of personnel instability.

The teaching profession itself is weakened as an organization both when these "surface teachers" are actively in the profession and by their periodic influx and outflux as participants in the profession. Since they do not view their teaching as a serious or permanent career, they generate little enthusiasm in supporting and advancing the profession in standards or remuneration. The most hopeful type of participation by these "teachers by default" is one that is completely passive. Not infrequently do

we find that these teachers chronically engage in pessimistic and destructive criticism to nullify the work of the active career teachers.

The training of multitudes of "teachers by default" has created the illusion that an adequate supply of teachers was being prepared to fill the normal vacancies which arose annually. As a result authorities connected with educational institutions and systems have developed a chronic indifference to providing sufficient incentives to train adequate numbers of capable teachers who are seriously interested in the profession as a career. In general, an adequate number of capable career teachers will be forthcoming only when salaries will permit a level of living which is in step with modern standards and when school authorities as well as the public accord a teacher the dignity and respect to which a member of his profession is entitled. Both these requirements are interdependent; higher salaries would be granted if the responsibility of the profession were properly appreciated; and on the other hand, respect for a profession is, to a certain extent, dependent upon the remuneration which its members receive. A nation which spends many times as much money on liquors, entertainment and vanities certainly can afford more for education. It is also true that the public has little sincere regard for an occupation, such as teaching, which does not permit an American standard of living. These are bitter facts which must be faced sooner or later.

What measures can be taken, one may ask, to avoid the training of "teachers by default" and at the same time preserve the educational opportunities for our future teachers? A possible solution, although one which would not be practical for all teachers colleges, is to widen the educational opportunities which teachers colleges now afford. When it is possible for students desiring a college education to pursue courses of study of their interest, there will not be the need for going into teacher training. There are, however, practical limitations upon the plan of widening educational opportunities sufficiently at each of the teachers colleges. That might be possible if a state had merely one or two teachers colleges to transform into universities (even this might not be feasible from the economic point of view in some states).

However, some states have many teachers colleges, such as Wisconsin with its ten. It would be impossible to convert each of these into a university. Not only would the cost be prohibitive but with such decentralization, the student enrolment in the various courses of education at the various universities would be insufficient. Upon close inspection, this plan of action is nothing but a theoretical dream.

One might say that it would be unnecessary to widen educational opportunities at each teachers college to the extent of turning it into a versatile university, that it would be sufficient merely to add the liberal arts studies to the teachers college programs. While this would be some improvement over the present situation, the problem would still be substantially unsolved. Under the present teacher college system, it already is possible for students to secure liberal arts training in the first two years of college. A senior college in liberal arts is not what the average student wants for his college education. This can be readily ascertained by looking at the classification of students in a full-fledged university in which a distinct minority of students are enrolled in the liberal arts as against the combined professional curricula. Unless he can look forward to a job with a relative or friend the student wants to prepare himself for a definite profession. Liberal training for citizenship and personal adjustment is the mantle which is falling upon the shoulders of our high schools and junior colleges. The average student is interested in professional training beyond the junior college, i.e., if he goes on beyond the junior college.

A more effective solution to the problem would be through the establishing of senior college scholarships at some universities for resident students. A liberal number of scholarships would have to be made available to needy students who demonstrate their capability as junior college students. If there were not enough of such scholarships, the least capable students would be forced to continue their education at the teachers college which might even result in a lower average quality of "teachers by default." Even if there were ample scholarships for students who are not interested in teaching to complete their college education at a university, there always would be some students who would

prefer to complete their education at the teachers college because of its convenient location. Perhaps the student is rather indifferent to the direction of his education and he would just as soon continue in teacher education rather than engage in the effort of making a decision and possibly making plans to go to another institution, and undergo the inevitable adjustments accompanying such a change.

This line of reasoning inevitably leads us to the conclusion that a system of numerous teachers colleges in a given state leads to a "diluting" of the teaching profession with teachers who do not contribute very much or who may even hamper the advancement of the profession. The obvious solution is the reduction in the number of teachers colleges and the establishment of a single teachers college for the state. This would not apply to universities with teacher training. The teachers colleges which will cease to train teachers should in most cases be retained as junior colleges, and their functions expanded to include a variety of offerings in terminal and pre-professional education. For the needy, yet capable graduates who want to continue with senior college and professional training a liberal supply of scholarships should be made available which would give financial assistance to the student that he may attend any university and take any course which he desires and for which he is best qualified.

THE REGISTRAR IN ENGLISH UNIVERSITIES

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THE writer of this paper had the privilege of studying at the Shrivenham University while he was stationed in England under the United States Armed Forces. During his period of study he became interested in gaining insight into the functions and characteristics of the Registrar in English universities. This interest grew out of the fact that he had been associated for several years with the office of Registrar in an American college.

The purpose of this paper, therefore, is to trace the origin and development of the Registrar in English universities, to describe his relationship to other administrative officers and to outline, briefly, his essential duties. Data for the attainment of this purpose were drawn from historical sources and from current information that was furnished by the registrars, themselves.

ORIGIN AND DEVELOPMENT

During the early history¹ of the English university, the duties that are, customarily, performed by the Registrar were performed by the Chancellor. The latter continued in this capacity until the growth of the university made it necessary for these duties to be assigned to someone else.

Although the duties of the Registrar were, probably, delegated to a staff member by the Chancellor at a much earlier date, the specific designation of a staff member as Registrar did not occur until the beginning of the sixteenth century. In 1506, at Cambridge University, one Robert Hobbs "was this year constituted Registry of the university by grace."²

Following the appointment of Hobbs, the number was increased, so that by the end of the sixteenth century Cambridge employed four registraries.³

¹ *The English Universities*, by V. A. Huber. William Pickering, London, 1843.

² Marion Blair, "Our Professional Ancestry," *American Association of Collegiate Registrars*, 6: 291-4.

³ *Ibid.*

In the beginning, the duties of the registraries varied as much as the duties of the modern registrar. "Although Mr. Hobbs was not concerned with credits and transcripts, he was regulator of university ceremonies, which was no mean task in those days of pageantry, and he must have performed until he resigned in 1543."⁴ His successor, John Were, left diaries describing the ceremonies, but it was Matthew Stokes who made a record of the duties and responsibilities of his office.⁵

Among the many "function(s) of the Registrar prior to 1522 was that of Public Orator when, at times, he was appointed to that capacity by the Chancellor."⁶

It was not until 1544, however, that Thomas Smith, who was Vice Chancellor of Cambridge at that time, "passed a statute by which the student was required to present himself to the Registrary of the university for matriculation."⁷

The period when the office of the Registrar of the University of Dublin "was first regularly appointed is not clearly ascertained, as it appears that for several years the provost kept a record or minutes of the proceedings. The inconvenience of that mode suggested the propriety of electing one of the fellows to do that duty."⁸ This, at any rate, would have been a much later date than the establishment of the office at Cambridge since the University of Dublin was not founded until 1591.

The office of the Registrar at Oxford University "can be traced to the sixteenth century when the Registrar was paid a salary of four marks. Gradually as time went on, the keeping of registers came to be a less significant part of the Registrar's work, and acting as Secretary of administrative bodies in the university a more important part. The Registrar is now the principal permanent official of the university, holding a position analogous to that of a permanent Under Secretary of State in a Government Department, the Vice Chancellor corresponding roughly to the Minister.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

⁷ S. C. Roberts. *Introduction to Cambridge*. Cambridge University Press, 1943, p. 12.

⁸ W. B. S. Taylor. *History of the University of Dublin*. George Woodfall & Son, London, 1845.

"At Oxford, until 1930, the Registrars had always been selected from among the teachers in the university, but the last Royal Commission drew attention to the change in the character of the office and suggested that, 'on the occurrence of the next vacancy in the office of Registrar . . . a new office should be created, the holder of which should have the title of Secretary to the Council and Registrar, and should be entrusted with a somewhat wider responsibility than those of the present Registrar . . . He should be responsible generally as permanent Head for the centralized Secretariat, financial and administrative alike, . . .' When the vacancy did occur, accordingly, the university looked outside the academic staff and chose the present registrar from the Civil Service. His salary as Registrar is, at the present time, 1,650 pounds a year (approximately \$6,600), but will be subject to review along with other academic salaries."⁹

RELATIONSHIP OF REGISTRAR TO OVERALL ADMINISTRATION

The present relation of the Registrar to overall administration is chiefly secretarial or clerical. "The administration (of all English universities) is conducted by committees and by a few paid officers—the chief of them being the Registrar and his assistant, the Secretary of Faculties,¹⁰ and the Secretary to the Curators of the Chest."¹¹ Of the university's officers the most important—from the point of view of the student—is the Registry, who keeps the archives of the university and receives the fees payable for degrees.¹²

⁹ Letter, Douglas Veale, University Registry, Oxford, March 12, 1947.

¹⁰ General Board of the Faculties consists of the Vice Chancellor and two proctors, two members of Council elected by Council, one member of Convocation elected by Council subject to the approval of Congregation, three persons elected by the Faculties of Science (voting together) and six members elected by the Faculties of Humanities (voting together). Elected members hold office for three years.

¹¹ Some are members by virtue of their offices, some are elected by Council and by Congregation; some are appointed. The Chest has somewhat larger executive functions than the Council, since the financial affairs of the university are under its authority.

¹² *The Student's Handbook of the University and Colleges of Cambridge*, Cambridge University Press, 1943, p. 2.

DUTIES OF REGISTRAR

The duties of the Registrar vary mainly according to the size of the university. "The post of Registrar is one which varies widely in its duties from university to university, even within the confines of the British Isles."¹³ In the large universities there is the position of Academic Registrar where administrative work is divided. In the smaller universities, the Registrar is responsible for branches of work, which may be divided between three or four persons in a larger institution. It seems necessary, therefore, to describe the duties according to the size of the university.

REGISTRAR OF LARGE UNIVERSITIES

The Academic Registrar, in order to produce a unified secretariat, "receives copies of all papers ordinarily circulated to practically all committees; he is entitled to attend the meetings of any of these bodies; and to ask the secretary of any of them to furnish him with information upon any point which has been or is under consideration by the body in question. The coordination of policy obviously depends on the liberation of the Registrar from much of the routine work of keeping lists and files . . .

"The Academic Registrar, who is nominated by the Hebdomadal Council¹⁴ subject to the approval of Congregation,¹⁵ is aided by the Assistant Registrar appointed by the Council¹⁶ after consultation with the Academic Registrar, and after the consent of Congregation is obtained, the Assistant Registrar may also be provided, from time to time, with other assistant officers.

¹³ Letter, E. Stables, for Secretary, University of Edinburgh, March 11, 1947.

¹⁴ Composed of 18 members elected by Congregation. It is, roughly speaking, the Cabinet of this Parliament. Besides the elected 18 (and the Chancellor, who is chairman, but never attends) there are four official members—the Vice Chancellor, who is chairman, an ex- or pro-Vice Chancellor, and two Proctors. The Council is the main ganglion of the system. Its statutory functions, with certain minor exceptions, are not, properly speaking executive, but are deliberative and advisory.

¹⁵ The effective governing body, comprises such members of Convocation as are teachers or administrators in the University. Every enactment; and most appointments to administrative offices have to be approved by Congregation; reports and accounts are submitted to it.

¹⁶ Same as Hebdomadal Council.

"The Assistant Registrar is charged with attending such meetings as the Registrar, with the approval of the Vice Chancellor, may direct to prepare their business and to keep minutes of their proceedings. He is thus an important instrument for co-ordinating the work of the various committees.

"The Academic Registrar, himself, is secretary of Council, Congregation, and Convocation, and he has to keep, besides their minutes and other papers, a large number of registries and records and to see that the Statutes are regularly published. He is not secretary to the Vice Chancellor, not answerable to him, but to Council. He is subject to a statutory retiring age. He may, of course, be dismissed for serious misdemeanor."¹⁷

At London University there is the position of External Registrar, who handles the regulations and syllabuses for External degrees. External degrees are granted for work done at smaller universities—Southampton, Exeter, Nottingham; and, in engineering, at The College, Swindon. It is the duty of the External Registrar to receive yearly reports from the universities where the actual work in class is completed on the subjects covered, the time spent in each class, the name and professional preparation of the teacher, equipment used, and other such information. The External Registrar inspects the smaller universities at least once every five years.

REGISTRAR IN SMALL UNIVERSITIES

In the smaller universities, the duties of the Registrar combine the work of the Secretary to the Court, the Council, the Senate, and numerous committees as follows:¹⁸

Committees on which Registrar serves in a secretarial capacity:

Permanent Committees of Council

1. General Purpose Committee
2. Finance Committee
3. Accounts Sub-Committee
4. Halls and Refectory Committee
5. Board of Legal Studies Committee
6. Military Education Committee

¹⁷ *Handbook of the University of Oxford*, p. 93.

¹⁸ *University College Year Book*, Southampton, 1940.

Permanent Committees of Senate

1. Development Committee
2. Apparatus Grants Committee
3. Research Committee
4. Salaries Committee
5. Prizes Committee
6. American Exchange Committee

This entails preparation of agenda, keeping of minutes and conducting of correspondence arising therefrom. Other duties include: the registration of students and the collection and keeping of their records, collection of fees and the publishing of the Year Book and Prospectus. In two universities,¹⁹ the registrar is also Chief Finance Officer, in which capacity he is responsible for the keeping of all accounts and payments to tradesmen and the suppliers of everything needed for the building, furnishing and maintenance of the college and its halls of residence. In other words, the Registrar is responsible for the accounts and multifarious business details which arise from day to day. In other universities²⁰ finance, building, investments and so on are dealt with by the Bursar.

Much of the correspondence with intending students—applications and admissions, etc.—is the responsibility of the Registrar. However, in some universities, admission of students is the responsibility of the Dean.

The principal task of a Registrar is largely of a secretarial or clerical nature. However, the Registrar serves on some committees, not in a secretarial capacity, but in an administrative capacity as follows:

Permanent Committees of Council

1. Works Committee
2. Grounds Committee
3. Navigation Committee

¹⁹ Letter, George Grant, Registrar, University College, Southampton, March 30, 1947, and letter, A. Woodridge, University College of the South West, Exeter, March 29, 1947.

²⁰ Letter, D. Mansfield Cooper, For the Registrar, University of Manchester, March 20, 1947.

Permanent Committees of Senate

1. Board of Technical Studies
2. Loan Fund Committee

In the smaller universities, the Council appoints, pays, and, if necessary, removes the Registrar and other officers or servants of the college. The duties of the Registrar, may, in his absence, and if there is no Assistant Registrar, be discharged by a Deputy Registrar appointed by the Council, the Treasurer, or the Principal.²¹

²¹ *University College Year Book*, Southampton, 1939-40, p. 55.

LATIN, THE REDUCER OF EDUCATION

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I AM using "reducer" here in the medical sense. Just as a surgeon "reduces" a bone fracture, I would *pull back* the broken thing that most of our students get under the name of general education to fundamental coherence; and I would do it by the application of Latin to the learning of our native language, the most compelling of all general educational considerations.

It is not an instructor of Latin who pens these words. I teach French and Spanish, and, secondarily, German. That is to say, I struggle to teach them to college students who do not have the necessary English grounding for their acquisition.

A word about this aching void. The course of true English is assuredly not running smooth in our country. If English grammar and composition pain the students, they are promptly offered instead a diet of literature, to be fed to them with a spoon. Romantic titles are given to texts. Teachers are advised to assume in their own persons all responsibility for interest and inspiration. And along with this goes ceaseless experiment in the language field, where what really counts is genuine sentiment for language based on solid language knowledge; and an unfortunate obsession for newness in a sphere where old roots and traditions are the paramount generators and stimulators of serviceable activity. Students come to college without feeling for words, without appreciation of difference in styles of writing, without personal preference in specific poetry or prose. They are of little or no worth as prospects in English, and above all not as teachers of that language and literature to the coming generation.

Our average citizen can hear over the radio "I could never tell another I belong to *them*" without being offended; or he can read in the bus the placard, "The driver must have *unobstructable* vision," without batting an eye. And he has such slight interest in the connection of language with literature that he can hear, "We have come to the parting of love's drifting sand," (might have been "shifting," but that is too highbrow), without inquir-

ing into the nature of the picture these words present to the eye of the mind. A "sparkling, *simulated-diamond ring*" must be something very precious, even if its price is only a dollar and sixty-nine cents plus C.O.D. charges. "*Cuticura avoids* skin blemishes from developing." "*Kolynos toothpaste has a cleansing effect built right in.*" These things are all right with the American "educated" public. The next step will be "pluming" for "plumbing." In fact this has already occurred, in bright yellow lettering on a new red truck.

These definitions for *bombast* came in the other day:

To be obtrusive, sure, dominant; to cast disparaging remarks at a person; despairingly remarked; to abuse or condemn; forcing a thing upon a person; to disrupt; to shower with inquiries; torrent of words directed against a person; destructive; verbally explosive; a heavy volley layed upon an object, statement, or person, such as "Wallace bombasted Truman."

Only three out of fifty knew this word, which should be "household" for every college student of literature, and would be, with early diligence in Latin, that short cut to competence in fundamental English. A usual contention is that, although one may be unable to define a word in specific detail, he will usually recognize its bearing in context. This may be one quarter true but has no bearing on ability to speak or to write.

Thinking it significant that the word *cogent* is unknown except to the rarest among college students, I once brought up the matter in conversation with a Doctor of Philosophy. To my chagrin (not his) I discovered that he, too, was in the same condition of comparative word-ignorance. Latin was missing from his training. He and vast numbers of his "Doctor" colleagues over the country are insensible to the requirements for pronouns after prepositions. A brilliant young man in the economics field, a Ph.D. at a startlingly early age, ignorant of Latin and scornful thereof, purposes to have two books to his credit by the time he is forty. But it is safe to predict that, if written, their style will be completely undistinguished, however true to facts their content may be, and however rational in theory. Much of the "educational" writing of today consists mainly of labored series of enumerations, paragraphs complete in themselves, strung on threads, relieving their writers of compositional pains and strains.

In this connection I have a little story. An editor perplexed in regard to the tenets of "progressive" education, requested a clarifying article on the subject by a nearby educator proclaimed "progressive." But the submitted essay was so amateurish as English composition, in spite of the writer's doctoral degree, that it constituted a real editorial problem. As a possible means of extricating himself from his dilemma, the editor requested the author to re-work his piece, since it seemed to have been "hurriedly written." He felt sure that a wellknit article was hardly likely to emerge from this writer's pen, and that he would be almost certain to quail at the thought of revision. And so, apparently, it proved. There are many, like this man, in places of so-called "educational leadership" whom Latin might have redeemed.

The American public, by and large, surely as a result in part of the general discredit of Latin, displays a weird antipathy to words even in small degree off the street and kitchen level. How hilariously the comedy programs seize upon them to make complacent, language-narrow audiences applaud! I have thought of asking several of the most successful "ad-libbing" comedians, who obviously owe their facility and renown to considerable language training, not confined to English, to tell me just what their language background has been, and what they have to say seriously and for the good of the country about Latin for general education. It is most probable that Latin would receive some very interesting support from them.

The Spring 1948 number of a little periodical-pamphlet of Ginn and Company contains excerpts from addresses of presidents and deans telling what education should be. One would have teachers "re-educated" (a large order) for the production of values as well as of facts. Another wants "deeper and infinitely more precious resources of vision and leadership on the campus." Another sounds the need for "a liberal education for contemporary life."

These high-minded gentlemen, though their words are "softly lucent as a rounded moon," unfortunately do not come to any conclusions earthy or concrete. They plow, as it were, in the sand. And, of course, they make no mention of Latin, a basis

for all the glittering generalities they *do* mention. For Latin is essential to English* and through English to all the branches and manifestations of education that reach out above the purely manual.

Some men and women in high educational places are sincerely unconscious of the need of Latin. Others, I am sure, do not bring the word to their lips because to do so is unspectacular, and perhaps, in some places, even professionally dangerous. Advocacy of Latin is seldom a popularity builder in respect to trustees, business men and alumni boosters of athletic teams, who are too "forward-looking" to view with kindness proponents of a "dead" language, and who were trained in their day in college to put their trust in "bull sessions" and extra-curricular activities.

A letter just received from a professor of English in Stanford University states that "we are heartily in sympathy with your attempts to strengthen the teaching of Latin in the high schools." That is putting the matter somewhat too strongly as far as my own person is concerned. I am merely exercising my democratic right of speaking of conditions as I see them and asserting my persuasions, passively shared by so many outside the classics ranks, but actively by so few, while waiting for general disillusionment with our present way in English to awaken more and more of us to our pressing and eternal need of Latin.

* "Professors of English on the Latin Question," *Educational Forum*, January, 1949.

TEACHERS OF TOMORROW

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THE subject to which we address ourselves today is of the utmost importance. Youth is our greatest and most valuable resource. The manner in which we utilize it and, in turn, the future of America depends in large measure upon our teachers, now and in the future.

Inasmuch as my colleague on this program, will in all probability center his attention on the teacher of the elementary and secondary school, I shall emphasize the teacher at the college level. It may well be that there will be some overlapping in what we have to say for there are certain characteristics which every teacher should possess irrespective of the educational level of the student.

With your permission I should like to confine my remarks to four major items:

1. To what kind of a world should all of us, including teachers, aspire?
2. What is the major task of the teacher today and tomorrow?
3. What qualifications should the undergraduate teacher possess?
4. Teacher Training and evaluation.

In suggesting these four items I am well aware, as I know every one in this company must be, that this is a large order for a thirty or forty minute setting. All that I can possibly do in the time at my disposal is set forth what seems to me to be some basic considerations.

Prophecy is poor history. No one knows with absolute certainty what the world of tomorrow will be like. On the basis of the historical record covering the last century and a half we are aware of certain trends and movements and of certain social problems yet unsolved. These give us some clue about the world of tomorrow. To this we can add our own dreams and ideas of the kind of world we want and to which we should aspire.

NOTE: Talk given at Ninth Annual Luncheon Forum on Education of The Tuition Plan, February 17, 1949, New York City.

1. It is almost certain that man will continue to gain control over the physical world. From ancient times, science and technology have affected increasingly the lives of all men. Every aspect of our culture is affected by their advance. The things we make and use, the food we eat, the clothes we wear, the houses we build, the way we travel and communicate, the way we cure and prevent disease, the way we conduct war have been increasingly shaped by science.

But man has not yet learned how to control himself. He has been so enslaved by the gadgets and machines with which he has gained control over the physical world that he has lost sight of things of the spirit. His heaven is a heaven of material things made possible by the product of science and technology. He has lost sight of the real problems of life and of those values which give meaning to life.

Science and technology are not ends in themselves but means to an end. Alone they cannot remake the world or save man from degradation. No amount of mechanization can confer spiritual values or teach us how to behave ourselves in terms of human values. I want our teachers of tomorrow to be aware of the need to discover how the results of science can be utilized for human benefit. I would not like to find them in the camp of those who would retard science and technological advance on the ground that they have outrun the social sciences and the humanities. The teacher of tomorrow should appreciate that scientific education and research are imperative in adding to our factual knowledge about the world and other parts of the universe. On the other hand, I want our teachers to realize that neither science nor technology furnishes us with the information and formulae as to how this factual knowledge can best be used for the enhancement of man's welfare. Nuclear energy, for example, can be used to further the arts of peace or to destroy mankind. The discovery of nuclear energy, however, gives not the slightest hint as to how man should use it. Science is amoral. It furnishes us with no ethical or moral codes; it merely affects the material conditions of our existence.

2. Man's conquest over the world of physical nature means that with the proper distribution of goods and services we will

not only be able to improve our standard of living but have more leisure for living. Here again is a challenge for the teachers of tomorrow. Are they going to be content that the leisure time of people is to be passively consumed for standardized and commercialized amusement? Or are they to be concerned about teaching youth to use their leisure time as creators and active participants in recreational activity on a community basis? Were I teacher in the world of tomorrow I would have my students seek satisfaction in community planning and beautification and in community service for the common good. Part of the leisure time in the world of tomorrow may well be devoted to hobbies, to travel, to the discovery of one's talents and how they can best be used. Many of us accept the world as we find it and are unaware of our latent possibilities for a fuller life.

3. An examination of the historical record would also seem to indicate that the age-old conflict between those who champion the welfare of humanity and those who would enslave and exploit human beings will characterize the World of Tomorrow. Democracy with its emphasis upon freedom and the human worth of the individual, if it is to survive, must carry on aggressively against statism and regimentation with its appeal to brute force and its threat to individual liberty. Therefore, the teacher of tomorrow like the teacher of today must be a realist. He must, as Harold Taylor, President of Sarah Lawrence College, pointed out a little over a year ago in an address at Bard College, be concerned not with things theoretical in cloistered academic halls but with the realities of contemporary life. Upon the teacher of tomorrow rests the obligation of helping the student see that the world is not fixed and static and that neither are humans. The democratic way of life with its emphasis on freedom will not function—much less survive—if we do not discover and correct its shortcomings. Youth of tomorrow as well as of today need to wrestle with the social, economic and political problems. They should not avoid controversial issues merely because they are controversial and the teacher who advises such avoidance is not worth his or her salt. Students should be encouraged to use their minds, exercise their wills and share in management of affairs as a means of learning how to do things better. They should be en-

couraged to be constructively critical of existing moves and institutions. In a democracy controversy within limits is healthy: complete unanimity over any considerable period of time may mean stagnation. A democracy flourishes on differences of interest and opinion over many things for many reasons. It is important in a democratic state, as my colleague, Frank Tannenbaum, has so frequently emphasized, to differ without emotional violence. The college campus should be a training ground for teaching men and women how to subdue controversy to enlightened action. The teacher should realize that the college should be a free market for ideas, a citadel for those who are interested in the search for a dissemination of truth. It should be intolerant of those who are not interested in truth and those who would use the college for propaganda and counter-educational purposes. Certainly the college as well as every institution of learning irrespective of level should, as President Taylor has recently said, help create in youth such a deep attachment to democratic moral values that the life of each individual becomes intuitively liberal and the action of each constantly helpful to the general good. Our college communities should be models of what life can be in a happy, free and useful society. Whether they are so or not rests in no small degree upon the teacher.

4. It seems reasonably certain too, that in the World of Tomorrow the struggle for the elimination of racial and religious prejudice and bigotry will continue. The dangers to the American way of life are not all without; rather the most dangerous are within. They are suspicion, prejudice, intolerance, bigotry, hate and the worship of Mammon. No institution, whether it be business, the home, the church, the school, even democracy itself, can long endure the weakening processes of these poisonous energies. Teachers should think of education as a liberating process—liberating in the sense that it frees men from ignorance, superstition, fear, prejudice and unnecessary mental physical handicaps. We want a world, as Dr. Henderson of the New York State Education Department has put it, where more people are more free in the sense that they are masters of themselves. We become masters of ourselves when we have learned to utilize fully and creatively our individual abilities—intellectual, phys-

ical, emotional. People are not free who are handicapped with unnecessary psychological inhibitions, who are victims of preventable disease, who harbor irrational prejudices against men of differing views, of other cultures or other races, or who practice religious bigotry. People are free in the degree to which they possess the tools of learning and techniques of action, the ability to verbalize, to analyze and synthesize, to create, to organize, to administer. People are free when they have learned to rid themselves of ideas, concepts and institutions inherited from the past, which have been undermined by either scientific investigation or proven inadequate by experience. Apropos of this item the teacher of the future can derive great assistance from psychiatry.

5. May I make one final observation about the World of Tomorrow which will have bearing for the teacher of the future. It is what Wendell Willkie epitomized in the expression, "One World." The teacher of tomorrow cannot ignore the fact that henceforth we must think in terms of a world made smaller by technological advance—indeed so small that it is an overnight community. As a consequence we cannot interpret life solely in terms of Central and Western Europe and the United States. Whether we like it or not the peoples of Eastern Europe and Asia, not to mention Africa, South America, and the islands of the sea, will play an important role in the years to come. Western culture, as some one has said, has great value but not the value of monopoly. If we are not to remain parochial, if our educational program is not to remain lopsided, we must, as Professor Howard Mumford Jones of Harvard has emphasized, know more than we do about Russia, India, China, Japan and Indonesia—about their religion, culture, economic resources, government and the character and desires of their myriad peoples.

Even though the world has become smaller the struggle between those who champion some form of effective world state and those who adhere to the pattern of nationalism will still go on.

I turn now to my second item. What should be the major task of the teacher of tomorrow?

Everyone in this company will agree, I believe, that the teacher's principal task in the future as now, is education for citizenship. What kind of citizens do we want not only today but tomorrow?

We want citizens with broad perspective, a critical and constructive approach to life, with standards of value by which they can live nobly. We want citizens who have a deep sense of responsibility for their fellows, who are persons of integrity easily motivated to action in the cause of freedom and good will. We want citizens who will make intelligent and wise judgments and who will work effectively to good ends with others. Whether they be leaders or followers we want them to be concerned about values in terms of integrity of character, motives, attitudes and behavior. We want citizens who are useful in that they are not above doing humble things, discovering and using for themselves and society the special gifts with which each may be endowed. We want citizens who are ambitious to make good, to achieve in ways which are forthright and aboveboard.

We do not want citizens who are bounded on the North, South, East and West by themselves. Nor do we want them to be parasites or leaners on someone else, even though that someone else be the government. We do not want citizens who cut corners to attain materialistic ends. Nor do we want them to aspire to get something for nothing and to find satisfaction in having driven a hard, sharp bargain in their relations with decent, right-minded people. We want them at all times to subordinate their own success to their public usefulness. We want them to realize that the democratic way of life not only cherishes freedom but entails obligations and even sacrifice for its preservation. Lastly, we want them to use their leisure in ways creative and not corruptive and to go on learning throughout life, adapting themselves to change without losing either principle or conviction.

The teacher of tomorrow no less than the teacher of today should be aware of the fact that the ailments of the world in the twentieth century are not different from what they were a thousand or two thousand years ago. Then as now, selfishness, corruption, crass materialism, discrimination, the exercise of power for power's sake beset mankind. Every community in America to say nothing of the rest of the world is plagued, by the presence of those who are ignorant, indifferent, selfish, parasitical and who, on the basis of their conduct, show little evidence that they possess those inner traits which make for real human greatness:

integrity, self-reliance, a deep sense of responsibility for one's thoughts, words and actions, unselfishness, fair play, faith in a social order which cherishes freedom and opportunity for human betterment, right against wrong in terms of human welfare, and a premium on excellence of performance. Not only must the teacher be aware of these ailments and shortcomings but strive for their elimination.

What qualifications should the undergraduate teacher of the future possess?

No college is any better than its staff. The kind and quality of education that students receive depends upon the competence, the vision and the conviction of their teachers. Here are the attributes which I think the teacher of the future should possess:

1. A person of integrity and responsibility. A person who can be trusted implicitly. A person who is concerned not merely with the imparting of factual knowledge but with the meaning of knowledge in terms of attitudes and behaviors.

2. Attractive personality. A person who is of happy disposition, has a sense of humor, who likes to work with youth and has interest in students as individuals and can win their confidence and respect. A person whom students seek out and index in their mind as a grand person and a wonderful teacher. A person of insight and sensitiveness who is a guide and friend to students. A person who has a constructive influence on student morale.

3. Breadth of training. A sound foundation in general education. A liberal education is more than a congeries of courses. A liberal education means a general understanding of society as a whole. Exposure to a series of unrelated courses usually means as Dr. Ordway Tead puts it, intellectual fragmentation, befuddlement, philosophical anarchy and spiritual blindness. Breadth of training implies an acquaintance beyond one's own department. Nothing, in my opinion, is more useful in gaining this breadth of training than carefully integrated courses in science, the social studies and the humanities.

4. Competence in a chosen field. There is no substitute for sound training and thorough mastery of one's subject.

5. Promise of achievement. Here I have in mind both skill as

a teacher as to organization of material, care in assignments, ability to get the student's point of view, skill in arousing discussion and the like. Here too there should be concern for scholarly achievement. I do not believe that the great teacher is not scholarly inclined; rather I think the opposite is the case. Productive scholarship, as Dr. Paul Klapper has observed, may be any contribution to the understanding of one's field either as a piece of original research or as an interpretation designed for the general reader.

6. And lastly, conviction. The teacher of the future, no less than the teacher of today, should have convictions in terms of values and who, without recourse to propaganda will stimulate the student to formulate for himself an intelligent and satisfying philosophy of life.

I have already spoken at too great length but I cannot conclude without brief reference to teacher selection and training. The selection and preparation of an adequate number of talented college teachers is most urgent. There seems little doubt that enrolments in post high school education which are now at an all-time high will not decrease to prewar levels for many years, if ever. The scarcity of able college teachers, particularly in some fields of interest, is alarming. Even in those institutions of higher learning which are not plagued with teacher scarcity, the gap between educational intent and actual achievement is wide and discouraging.

The conditions responsible for this wide gap are not new. Nor do they arise primarily because of heavy enrolments and strained budgets. Rather, they have prevailed for many years. Large classes, heavy teaching assignments, long teaching days are not the primary causes of the ineffective teaching which characterizes so many of our colleges and universities today. The principal cause lies in the fact that our teachers in institutions of post high school levels have not been selected with sufficient care and have not been prepared to teach. We have persisted in the assumption, as President Paul Klapper has more than once observed, that good teachers are born, hence cannot be made, and further that anyone who knows subject matter can teach. Experience refutes the comforting hope that the person who is famil-

iar with subject-matter facts can teach. The truth of the matter is that teachers can be made but at present are not being made or are being made badly. Though Chicago and Harvard Universities and perhaps a few others have addressed themselves to the subject, nearly all of our graduate schools have not been overly concerned about teacher-education for colleges in terms of (a) defining the vocation of college teaching in terms of the competence which a good college teacher should possess; (b) preparing prospective college teachers for their vocation with those competences in view, and (c) selecting the personnel to be trained. In a word our graduate schools have proceeded on the assumption that knowledge of the subject and ability to do research in a chosen field of interest are sufficient. The requirements for the doctorate have not been changed in general design. The university graduate who is awarded his Ph.D. is recommended for college teaching on his promise as a scholar. As a rule those who recommend him did not see him teach. Yet the recommendations for teaching are made with considerable positiveness and enthusiasm. Clearly, the basis of the recommendation is that he who knows his subject-matter can teach—a belief that persists despite the fact that observation and experience clearly reveal its fallacy.

What have been the consequences? Our college staffs are weighted with well-meaning but often dull and routing people, some of whom should not be in the teaching profession and the majority not knowing how to teach. When one visits the classrooms of these so-called teachers he is impressed with the aimlessness of performance. Again and again one looks in vain for evidence of purpose in classroom, lecture hall and laboratory. The only apparent purpose the observer can discover is to fill the interval, from bell to bell, with another segment of the subject matter of the course which the student can and should acquire for himself. In the wake of this purposeless procedure, come habits of mind and of work decided deleterious to both student and teacher.

In conclusion, I am strongly of the opinion that if our graduate schools could be induced to institute some of the changes suggested above, we would benefit enormously. Instead of producing teachers who are oblivious to modern methods, who are

departmentally-minded and who suffer from mental inertia and are without ability to inspire youth and adults alike, we would have the type of teacher for which every college administrator craves. Better economic award will also help to attract to the teaching profession more broadly-cultured young men and women of personal attractiveness and future promise. Only now are we waking up to this fact.

AMONG THE COLLEGES

ALFRED UNIVERSITY has received from Mr. and Mrs. John P. Herrick of Olean, three gifts totaling \$31,200. Mr. Herrick, a trustee of the university, has established a \$25,000 John P. Herrick Endowment Fund, the income from which will be used to purchase books and equipment for the university library. In addition, \$1,200 has been given for immediate use in purchasing books. Both gifts supplement earlier donations of \$2,100 for library purposes. Mrs. Herrick has donated \$5,000 to the university for repairs and major improvements to The Castle, a cooperative women's residence hall which houses nineteen girls.

BAKER UNIVERSITY has announced the receipt of a gift of \$9,165.87 from the estate of Lois Rostock, Baker alumnus, who taught for years in the high school of St. Joseph, Missouri.

BOSTON UNIVERSITY has broken ground for a new chapel in the middle of the central plaza of the University's Commonwealth Avenue campus overlooking the Charles River. The structure will follow the lines of the four other new buildings in that it will be in Indiana limestone and of perpendicular Gothic architecture. The cost will be \$900,000.

CARLETON COLLEGE has received from the George F. Baker Trust of New York a grant of \$50,000 in scholarships to be awarded to selected freshman men entering Carleton in 1948, 1949 and 1950. Individual grants will be made up to \$1,200 a year for four years; the amount may vary according to the need of the applicant. Candidates will be selected on the basis of leadership as exhibited in extra-curricular and community activities, scholarship—as evidenced by school record and results of College Entrance Examination Board Tests—character, personality and promise of future contribution to society.

COLBY COLLEGE received a gift of \$300,000 from Dr. George C. Averill of Waterville, Maine. This money will be used toward the completion of the new campus.

COLLEGE OF PUGET SOUND has just built a \$400,000 memorial field house, dedicated to the memory of former College of Puget Sound students who lost their lives in the war. A four-fold purpose has been established for use of the building. In addition to the college physical education program, inter-collegiate activities and extra-curricular activities, the field house will also be available for Tacoma civic purposes.

LIVINGSTONE COLLEGE received a total of \$72,000 on its current budget from the leaders of its supporting church at its Founders' Day meeting on February 10, 1949.

MILLSAPS COLLEGE has received a \$30,000 gift from the estate of the late Mrs. Josie Millsaps Fitzhugh. Mrs. Fitzhugh was the daughter of the late Major R. W. Millsaps, founder of the college, and was a resident of Memphis, Tennessee. The income from the fund will be used for scholarships.

MORNINGSIDE COLLEGE has added the following improvements in a million dollar expansion program: a Hall of Science, \$300,000; a music hall, \$12,000; a theatre and meeting room, \$10,000; a warehouse, \$8,500; apartments at air-base, \$128,000; the George M. Allee Gymnasium, \$500,000; other capital improvements, \$34,000. All work completed so far, as well as the college itself, is free of indebtedness.

OCCIDENTAL COLLEGE has received a grant of \$35,000 from the Rockefeller Foundation for a program of cultural, humanistic and historical studies of the Pacific Southwest and Northern Mexico.

NORTHWESTERN UNIVERSITY and THE UNIVERSITY OF CHICAGO have each received a bequest of \$360,185 in the will of Dr. Francis S. Kosmerl, author, lawyer and authority on Roman law.

PRINCETON UNIVERSITY has received a bequest of \$551,000 from the estate of Lillian Cooper Cane, of Jersey City, for the purpose of establishing a scholarship fund which will carry out the desire of the donor's husband to provide high-school graduates with a college education which would otherwise be denied them.

SOUTHERN METHODIST UNIVERSITY announces the gift of \$250,000 from J. S. Bridwell and his daughter, Margaret, of Wichita Falls, for the construction of the Bridwell Library. Construction of the women's dormitory has been made possible by a gift of \$200,000 from Mrs. George L. Peyton of Mexia. Total cost of the dormitory, which will be named Peyton Hall, will be \$450,000.

UNIVERSITY OF PENNSYLVANIA received \$100,000 from Lit Brothers, Philadelphia department store. Most of this gift will be put toward the \$10,000,000 sought by the university to create a Philadelphia medical center.

WITTENBERG COLLEGE has received an endowment gift of \$50,000 through the will of Mrs. Catherine Anna Dussel of Alliance, Ohio.

NEW COLLEGE PRESIDENTS

Athens College, Athens, Alabama. Perry B. James, Minister, First Methodist Church, Sebring, Florida.

Hampton Institute, Hampton, Virginia. Alonzo G. Moron, Acting President.

Lenoir Rhyne College, Hickory, North Carolina. Voigt R. Cromer, President, United Evangelical Lutheran Synod of North Carolina.

Ohio Northern University, Ada, Ohio. F. B. McIntosh.

Roanoke College, Salem, Virginia. H. Sherman Oberly, Dean of Admissions, University of Pennsylvania, Philadelphia, Pennsylvania.

Salem College, Winston-Salem, North Carolina. Dale H. Gramley.

Seton Hall College, South Orange, New Jersey. John L. McNulty.

Smith College, Northampton, Massachusetts. Benjamin Fletcher Wright, Professor, American Constitutional History and Political Thought, Harvard University.

St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Indiana. Mother Marie Helene.

Texas College of Arts and Industries, Kingsville, Texas. Ernest H. Poteet, Acting President.

Texas College of Mines and Metallurgy, El Paso, Texas. Wilson Homer Elkins.

Western Reserve University, Cleveland, Ohio. John S. Millis, President, University of Vermont.

Westminster College, New Wilmington, Pennsylvania. Will W. Orr, Minister, Westminster Church, Des Moines, Iowa.

NATIONAL ROSTER OF PROSPECTIVE COLLEGE TEACHERS

Below is given the list of seniors recommended by member colleges as persons who should be encouraged to do graduate work with the idea of preparation for college teaching. These nominations are made in conformity with the program approved by the Association at its annual meeting in January, 1945. The chief features of the program are:

Arrangements will be made by the candidate selected, in consultation with officers of his own college, to enter graduate school for at least one year's training for college teaching. His studies during this first year will be carried on primarily from the point of view of preparation for college teaching rather than of meeting the formal requirements for an advanced degree.

Each college will be concerned with helping those appointed find a practical solution of whatever financial problems may be involved.

Each college will undertake to offer each candidate it selects a one-year appointment to follow immediately after the year's graduate work. During this year the one appointed will be given opportunities for "in-service training" by serving either as an Assistant in the department of his special interest—thus coming in close contact with experienced teachers—or as an Instructor in charge of one or more classes under the supervision of a regular member of the department. Each college will determine the amount of compensation in each case, having in mind that the purpose of the arrangement is to provide opportunities for the one appointed and not to meet the institution's need for instructors.

At the end of this two-year period, as a result of his experience in graduate work and in the work of actual teaching, and with the help of his advisers, the student should be in a position to make a wise decision as to whether his life work should be in teaching, and if so, what type of further training he should undertake.

<i>State</i>	<i>Institution</i>	<i>Student</i>
ALABAMA	Birmingham-Southern College	James Robert Wesson
CALIFORNIA	Occidental College Pasadena College	John E. Burkhardt Donald R. Loftsgordon Kathryn R. Blomquist John W. Wallace

<i>State</i>	<i>Institution</i>	<i>Student</i>
CONNECTICUT	Albertus Magnus College	Mary Cecil Dodge Beatrice Kaufman
DISTRICT OF COLUMBIA	Catholic University of America	William Stanton Barron Joseph Francis Byron
	George Washington University	Paul Harris John K. Wilkerson
GEORGIA	Berry College	Frank Campbell Earl Smith
	Georgia State Womans College	Zona Clyde Bennett Cornelia Anne Tuten
ILLINOIS	Greenville College	Arthur Jones
	Lake Forest College	Herbert Glaser Laura Jennings
	Rosary College	Catherine A. Tyler
	Wheaton College	Earland I. Carlson Joanne Mitchell John R. Varland
INDIANA	Valparaiso University	Wilmer F. Bernthal Gordon Klett Clyde A. Willman
IOWA	Coe College	Wayne M. Allen Neal F. Hoover John D. Neff
	Loras College	Thomas W. Hurm Frederick W. Syburg
	Wartburg College	Delbert Meyer Richard Wiederaenders
KANSAS	Bethel College	Eldon W. Gruber David C. Wedel
	Friends University	Kenneth Pennington Clement Tatro
KENTUCKY	Sterling College	Melvin Douglas Osburn
LOUISIANA	Asbury College	Lee Fisher
	Ursuline College	Joan de Beilby Alice Lanusse
MAINE	Bowdoin College	David Watson Boulton Basil James Guy Earl Dorchester Hanson
MARYLAND	Morgan State College	Clyde Copeland Charles Payne
MASSACHUSETTS	University of Massachusetts	Robert S. San Soucie
	Williams College	
MICHIGAN	Hope College	Robert M. Gleason Alvin B. Kernan
MINNESOTA	Macalester College	Glenn A. Van Haitsma Bernard J. Rowan
	University of Minne- sota	Dorothy Jean Anderson Kermitt Bergstrahl Esther R. Nechtel Richard M. Straw

<i>State</i>	<i>Institution</i>	<i>Student</i>
MISSISSIPPI	Millsaps College	Bruce Carruth Charles Darby
MISSOURI	Central College	Patricia Jean Brown James Lloyd Duncan
	Lindenwood College	Helen Ray Miriam Reilly
	Maryville College	Carol Bialock Nellene Zeis
	Washington University	Robert Gard Margaret Warner
MONTANA	Montana State University	William Mortson William S. Wallace Robert C. Wylder
NEBRASKA	Duchesne College	Anne Carolus Marjorie Hopkins
	Hastings College	Joseph Anderson William Copp Dwight Cramer Donald Leh Walter Stromer Carl Underhill
	Union College	Wayne Hooper Albert Pauley
	University of Omaha	Edgar L. Burham John Foley James Hergert Weldon Thomas
NEW HAMPSHIRE	Dartmouth College	Frank Brady Russell A. Fraser
NEW JERSEY	Saint Peter's College	Thomas N. Bryant Joseph F. Scott
	Upsala College	Francis X. Constantine
NEW YORK	College of the City of New York	Manfred Jonas Kenneth W. Rice Stanley M. Rothman Albert Slabotsky Herbert E. Spohn
	Hartwick College	Kay Moldenke Joseph Thurner
	New York University	Sanders Fogel Murray Klein Gisela Kleinerman Alan Parsons Paul Pressman Frederick Schult
	St. Bernardine of Siena	Charles Raymond Halstead Holm Hinrichs
	St. John's University	John F. Donohue Gene Ferrari John W. Kaiser
	Union College	Douglas C. Hebb Jack C. Myles Frank Stern Roy F. Westlund

<i>State</i>	<i>Institution</i>	<i>Student</i>
NORTH CAROLINA	Agricultural and Technical College	Lillie B. Hairston
	Greensboro College	Scott A. Williams
	Queens College	Cameron Willcox
OHIO	Mary Manse College	Hazel Anne Fraser
	Notre Dame College	Margaret Affolter
OREGON	Pacific University	Margaret Mary Moran
	Allegheny College	Norma Gabriel
PENNSYLVANIA	College Misericordia	Robert Doherty
	Franklin & Marshall College	William Studdiford
	Haverford College	Ralph Ketcham
	Juniata College	Arthur Waterman
	La Salle College	M.M. Joyce Harris
	Moravian College for Women	Loretta Helen Patak
	St. Vincent College	Carl Brubaker
	Waynesburg College	Carl J. H. Gehron
	University of Puerto Rico	Edward O. Shakespeare
PUERTO RICO	Coker College	Warren F. Groff
SOUTH CAROLINA	Augustana College	James Joseph Devlin
SOUTH DAKOTA	Huron College	Richard Joseph Lloyd
TENNESSEE	Yankton College	Penelope Hall
	King College	Robert Charles Cassidy
TEXAS	Milligan College	Jeanne Warne
	Southwestern at Memphis	Luz Angeles Maldonado Colón
	Union University	Ada Suárez Díaz
	University of the South	Louette Allie Coker
	University of Tennessee	Betty Craig Stanton
	Austin College	Ruth Arnold
		George De Bow
		Robert Holdridge
		Floyd Johnson
		Earl Bailor
		John C. Bard
		William P. McDougall
		Louis Lombardi
		Dorothy Detlie
		Nancy Jane Gray
		James Samuel King
		Billie Wright
		Roy Eugene Hampton
		William Marsh
		Jean Carlisle
		Max Marshall
		Walter R. Davis
		Edward McCrady Peebles
		Stephen Elliott Puckette
		Louis Swanson
		Albert Edwin Graham
		Shirley C. Guthrie, Jr.

<i>State</i>	<i>Institution</i>	<i>Student</i>
VERMONT	Mary Hardin-Baylor College	Martha Lucille Herring Bernia Marie Miles
	Texas College of Arts and Industries	Harold Gardner Edgar Leissner Zelda Turner
	Texas Wesleyan College	William Robert Russell
MIDDLEBURY	Middlebury College	Donald H. Henderson Herbert Manell Raymond Nihan Norman Smith
VIRGINIA	Lynchburg College	M. Carey Brewer Norman L. Snidow
	Virginia State College	Decoyise Hamlin John Hunt
	Virginia Union University	William M. Fitzgerald John Dee McKay
WASHINGTON	Seattle University	Harry Nelson Steve Robel John Stanford Floyd Thiesen
WISCONSIN	Beloit College	William M. Kaiser